JAINISM

BY

HERBERT WARREN.

OUR IMPORTANT PUBLICATIONS.

[Contd. on p. 3 of cover.]



Virchand R. Gandhi.

The Library of Jaina Literature. Vol. VI.

JAINISM

IN WESTERN GARB, AS A SOLUTION TO LIFE'S GREAT PROBLEMS

WRITTEN BY

HERBERT WARREN

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Chiefly from notes of Talks and Lectures

BY

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DEDICATED

TO THE MEMORY OF THE LATE VIRCHAND R. GANDHI
IN ORDER THAT HIS WORK MAY LIVE.

" Non-injury is the highest religion."

" Non-injury means cessation of evil."

PREFACE.

The religion which is prevalent in the country of one's birth is naturally the first to be heard. In my case it was Church of England Christianity. It was adopted without criticism, without much concern, and without any doubt as to its truth and efficacy. In early manhood, however, new views were met with, the intellect began to work, questions arose, and after a period of search and cogitation extending over some fifteen years, satisfactory conclusions were drawn from Jainism as it was first presented to me by the late Jain philosopher, Virchand R. Gandhi, B.A., Bar.-at-Law. My understanding has been helped by the perusal of the works of Prof. Geo. T. Ladd, of Yale University; these, in the opinion of Mr. Gandhi, being, apart from their views of God and their accompanying ramifications, the nearest to the Jain psychology and metaphysics that he had found in Western literature.

Much supplementary information has been given me by Mr. J. L. Jaini, M.A., Bar.-at-Law, Pandit F. K. Lalan, Pandit H. L. Jhaveri, M.R.A.S., Mr.

K. P. Mody, B.A., LL.B., and Mr. Maneckchand Hirachand, J.P., to all of whom my deepest gratitude is due and extended.

I have been asked to write a manual of Jain doctrine ; this I am not competent to do, but I make the request a very welcome opportunity for trying to present to the world that which Mr. Gandhi gave me, and which I hold in the very highest esteem as being of priceless value.

I have especially to thank Mr. K. P. Mody, B.A., LL.B., Prof. Hermann Jacobi, Mr. G. M. Mehpani, B.A., LL.B., and M. G. Kapadia, B.A., LL.B., Solicitor, Bombay High Court, for having read through the manuscript and for having made suggestions for improvements and additions. Every aspect of Jainism of course is not set forth in this rough sketch, and corrections will be welcomed where my representations of the Jain doctrines are seen to be at fault.

I crave the reader's indulgence for any mistakes I may have made.

84, SHELGATE ROAD,
LONDON, S. W. HERBERT WARREN.
September, 1912.

OPINIONS.

BONN, *9th July* 1911.

*** "The impression it (your book) made on me is a very favourable one. It gives an aspect of Jainism from the layman's point of view, and is an attempt to bring it closer to our mode of thinking. In this respect it will be very useful to the student of Jainism as a complement to the usual descriptions of the Jain religion contained in quite a number of works by 'Yatis' from which he, as a rule, gets his notions about Jainism. Your book brings it home to the reader that Jainism is an ethical religion which is calculated to morally improve those who earnestly and intelligently obey its commands, and how it fulfils this task."

(Signed) H. JACOBI.

AHMEDABAD, *July 28th*, 1911.

"I have gone over your manuscript on Jainism sent to me for perusal. I believe almost all the principles enumerated therein are, as far as they go, correct and acceptable to all the sub-sects of Jains

in India. I am strongly of opinion that they could be supported by authorities respected by all Jains. Such a book in English was a long-felt want and I am positive your book will supply that want."

(Signed) K. P. MODY.

VILLA TRUCHI,
MENTONE, FRANCE,
13*th December* 1911.

As far as my present knowledge of my own religion goes, and as far as my humble practice of its noble and convincing principles is concerned, I venture to say that I have never come across in the whole range of my English reading on Jainism such a faithful and correct representation of it and of its principles as I have in this book of Mr. H. Warren's. One can feel while perusing it, page after page, and statement after statement, how the writer perceives the truth of Jainism and how it is assimilated in the book. The writer of the book is a seeker of truth and finds it in Jainism after his long and faithful search for it. The problems of life which confront the best minds of the world get their satisfactory solutions in the Jain philosophy, as he recognizes. The reader will find the truths of Jainism put into western garb without any change or even slight modification of the Jain princi-

ples as they were presented to the writer by the late Mr. Virchand R. Gandhi, an erudite and eloquent exponent of Jainism at the World's Parliament of Religions held at Chicago in 1893. While in India I went through the book and then took it to one of the well-known Jain priests, who read it in instalments, also to a Jain graduate well-known among the western students of Jainism. Both of them confirmed the statements which, they said, could be amply verified by verses in the Jain scriptures. The book is written, as far as I can see, with an impartial and unprejudiced mind, and with a sympathetic and scrupulous soul. I wish I could purchase all the copies and distribute them among the learned people of the world and thus be able to show Jainism in its true light,—Jainism which has hitherto been frequently misrepresented and much misunderstood. I consider that every man, or woman, who desires to see Jainism as it really is, can do no better than to read this book carefully and then reflect and see whether it satisfies them or not.

I wish every success to this book on my religion, and I believe that those already acquainted with the Jain principles and those who are not acquainted with them will certainly be benefited by a careful reading of the book.

(Signed) F. K. LALAN.

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Herbert Warren.

U. RAY & SONS, CALCUTTA.

JAINISM

IN WESTERN GARB, AS A SOLUTION TO LIFE'S GREAT PROBLEMS.

PART I

CHAPTER I.—INTRODUCTION.

Life is dear to all, even though it may contain misery as well as happiness. Man's desire for an explanation of the existence of misery, for its relief to extinction, and for a consequent increase of happiness, is the ground of religion. The work of relieving misery, explaining its existence, and of increasing the happiness of life, is the function of religion.

The means that religions generally enjoin for the relief of misery and the increase of happiness are to live and let live, be truthful, honest, chaste, content, respectful to parents, reverent to the spiritual teacher, and obeisant to the Deity. But to follow these injunctions is not the line of least resistance, and requires some positive belief as to the necessity for such a course of conduct.

The religions of the world differ very widely in their beliefs, faiths, and theories regarding good and evil, happiness and misery, and account with different degrees of satisfaction for the existence of the evil and the misery. An alternative to the doctrine of a kind and almighty Creator governing the universe, is the theory of soulless materialistic atheism which affirms that life and consciousness are the outcome of the massing and activity of material atoms, to be dissipated at death; but for those who find neither of these theories satisfactory there is the theory roughly outlined in this book, a theory which neither denies the existence of the soul, nor starts with the presupposition of a Creator; but makes each individual the master of his own destiny, holds out immortality for every living being, and insists upon the very highest rectitude of life, up to final perfection, as a necessary means to permanent happiness now and hereafter.

The belief into which we happen to be born is the one which is generally adopted until, through questioning, criticism, and reconstruction it is replaced by the development of a better understanding. At the first disturbance of one's unquestioned beliefs there arises the enquiry,—Whom are we to believe? Of all the possible living beings, visible or invisible, whose word can we trust to be the truth? If we answer, God's word, it raises the

question: What are the characteristics possessed by the Deity by which we know or believe that his word is the truth? If we do not know these characteristics we may believe the words of an arbitrary and tyrannical law giver. The only possible source of teaching, whether spoken, written, or inspired, is knowledge. And whoever the authority may be, if he has not true knowledge he cannot give true teaching. It is the opinion of Jainism that only that knowledge is true which is purged of the infatuating elements of anger, hatred, or other passion; that only he who is *all*-knowing is able to map out the path of rectitude which shall lead to final beatitude in life everlasting; and that omniscience is impossible in any in whom the infatuating elements are found to exist.

It is claimed of the Jain spiritual leaders that they were omniscient, and free from every weakness and passion. The Jain scriptures are claimed to be the historical records of the lives and teachings of those omniscient, spiritual leaders; and it is from these scriptures that the Jain doctrines are taken. The Jain spiritual leaders lived in the flesh on earth as men. Thus we have the source from which the following views are taken.

Apart from any question as to whence the doctrines have come, however, they stand on their own merits and are in themselves comforting and

satisfactory. They protect the soul from evil, they fulfil the requirements of the heart, will bear the severest scrutiny of the intellect, and they give freedom to the individual,—there are no commands to obey. Religion is the act of bringing one's own life up to an accepted standard of excellence morally and spiritually, and these doctrines offer such a standard; they are a serious concern for man in his relations with his fellow beings, and in relation to his own future state of life in eternity; and they show him how to relieve others and himself of misery, and how to increase happiness in himself and in others. Thus the doctrines are not only a philosophy but emphatically a religion. And first and foremost they are a religion of the heart, their motto or golden rule being "non-injury (ahinsā)"; and the whole structure is built upon love (dayā); and "religion is the only thing that can afford true consolation and peace of mind in the season of affliction and the hour of death." The truth of a religion is still true whether there are any who follow it or not.

The subject of this book is the solution afforded by Jainism to the problem of life; and, to make a

GENERAL STATEMENT OF THE SUBJECT,

we may say: we and all other beings living on this earth are from one point of view uncreate,

self-existent, immortal, individual souls, alive with feeling and consciousness, and never to lose our own identity (jīva). We are each of us responsible to others for our conduct towards them. We are responsible to ourselves for our own condition. In whatever degree we are ignorant, in pain, unhappy, unkind, cruel, or weak, it is because, since birth and ever previously in the infinite past, we are and have been acquiring and incorporating into ourselves (āśrava, bandha),—by the attraction and assimilation of subtle, unseen, though real physical matter (pudgala),—energies (karma) which clog the natural wisdom, knowledge, blissfulness, love, compassion, and strength of the soul, and which excite us to unnatural action.

Until we leave off (samvara, nirjarā) this unnatural kind of life, by refusing to obey impulses and promptings which by our own conscience and understanding we believe to be wrong, and which are only the blind automatic operation of those unnatural though sometimes powerful energies in us (karmas), the peace of mind which is said to be inseparable from a life of rectitude, and the final pure natural state of existence in everlasting blissfulness (moksha) must remain nothing more than matters of faith and hearsay.

This is the teaching of the Jain Arhats, according

to the present understanding of the writer ; and in any case it is a rational theory of good, evil, and immortality.

The idea that we have fallen from a state of purity is not held ; for if it is possible to fall from a final state of purity there is no guarantee that the mental and moral discipline, austerity, and rectitude of life will result in everlasting happiness ; and, further, in a pure state there are no impurities, and nothing else would move us to fall into a state where we hurt and injure others.

This, then, is the presentation of the subject in a vague general statement. We may now pass on to the analysis of the subject into parts. The subject falls naturally into four parts, namely :—

1. The Universe,
2. Man as he actually is,
3. Man as he may become,
4. Means to that end,

each of which is considered in some detail in the following pages.

PART II

CHAPTER II.—THE UNIVERSE.

REALITY.

The Universe is the only reality. The word "reality" has many meanings, but as meant here that which is real is called substance (dravya). The universe is a universe of substance; and by universe we mean every thing and being that there is, visible or invisible, tangible or intangible, sentient or insentient.

If the universe be regarded as one whole, in the past, present, and future, then there is but one example of it, there is no other reality. That which is other than real is not real, but is false or fanciful, and impossible of existence except as a false idea.

The following paragraph is of interest only to the logical mind:—

Now, as the universe is all that is, it becomes necessary to understand what is meant by nothing or all that is not. Given a universe of real substance, the absolute non-existence of any part of it, large or small, is impossible, as is the absolute

non-existence of the whole of it, to leave an empty nothing. Outside away beyond all the worlds, heavens, hells, or other abode of living beings, there is empty space, but space is real and something. Empty nothing is a false idea or ignorance of what is. Nothing is not real when it means absence of all reality. Regarding the universe as one whole, we must include ourselves in it. In thinking of ourselves we exclude the remainder; and in the remainder we ourselves are excluded. Thus, immediately, the universe, regarded as one whole, consists of two mutually exclusive parts,—oneself, and the rest. Directly we get two mutually exclusive things, there is non-existence of one in the other beyond it! Knowledge is final ground, and no one can know or truly feel, believe, or maintain that the rest of the universe is himself, or that he is the rest of the universe. He knows and can truly believe and maintain that he is related to the rest of the universe, also that the rest is related to him. Thus, to think of one's own non-existence is simply to think of the part of the universe which lies beyond oneself; there, non-existence of oneself is to be found, while he himself exists where he is. Hence non-existence of oneself is a false idea if it is thought to mean absolute non-existence anywhere, complete annihilation or ceasing to be. So, in a universe of inter-related but mutually exclusive

units, regarded as one whole, (though not as one individual whole), while it is a universe of *everything that is* (itself), it is also a universe of *everything that is not* (something else). The universe is always the one universe with its same contents of mutually exclusive units. Thus the words existence and non-existence of the universe produce in the mind the self-same mental picture of the actual positive omnipresent universe. "Hegel's Logic" is said to show that existence and non-existence are the same if the universe be regarded as one whole. The idea which prevents us from conceiving this is the fixed false idea that non-existence of the universe means absolute non-existence or empty nothing.

KINDS OF SUBSTANCE.

The universe is one reality but it is not one homogeneous substance. In that part of the universe which is not ourselves we find insentient matter as well as other beings sentient like ourselves; also space, time and something to account for movement and for stationariness.

As religious doctrine concerns only living beings we may make the simple division of the universe into:—

Substance (dravya).

Alive (jīva). | **Not alive (ajiva).**

Substance not alive may for the moment be left without sub-division.

The particular substance in organised beings which makes them alive, in the sense of having feeling, awareness, and self-conscious activity is not generally acknowledged by science to exist, and some proof of its existence is, therefore, necessary.

All proof starts from some known fact which does not itself need to be proved. The fact upon which the proof of the existence of conscious substance is built is the fact that motion of matter (pudgala) is not consciousness, whether the motion be in the shape of nerve tremor or in the shape of brain molecules vibrating. Consciousness is different in kind and not only in degree from vibration of matter or any other activity of matter.

If this fact is not known it can be learned by comparing in thought an example of consciousness with an example of movement of physical matter. Take, for instance, the consciousness of the swinging of a pendulum, as an example of awareness; and the swinging of the pendulum as an example of movement of physical matter. If these two examples are compared in thought it will be seen or learned that the one is a different kind of fact from the other. Or, if we had sufficient insight to see the molecules in the brain vibrating as they are

said to be, the perception would be a different kind of event from the vibration of the molecules. The vibration is one kind of activity, the co-existing consciousness is another kind of activity. The swinging and the vibrating are the behaviour of the pendulum and of the molecules respectively; our consciousness or knowledge of these events is not in the pendulum or in the molecules.

Consciousness is a quality. Qualities do not exist apart from substance. Thus some substance different from the matter which moves is proved to exist. This conscious substance, which also feels, and is self-active, is invisible and intangible; but the signs of its existence are seen in others, and each being experiences his own feeling, consciousness, and self-activity.

Visibility, tangibility, and movement; self-activity, feeling, and consciousness are found or are conceivable in men, animals, cells, devils, and angels, all of which are living beings. Here are two different sets of qualities:—

1. Visibility, tangibility, movement;
2. Self-activity, feeling, consciousness.

The last set is never manifested by pure physical matter; the first set is manifested by physical matter. These living beings are thus proved to be compounds of two different kinds of substance, namely, soul and body.

The body is only temporarily a unit, being a vast multitude of cells which come and go; while the soul is one homogeneous irresolvable substance not composed of separable factors; its qualities (guṇa) do not come and go; it is also permanently itself, never becoming or merging into another soul. Each set of feeling, self-activity, and consciousness with all their changing modifications (paryāya) forms a separate, different, individual soul from every other changing set. These qualities (guṇa) are an irresolvable complexity; they (guṇa) never part company, become scattered, or float away from or change their point of attachment; though in their modifications (paryāya) they are ceaselessly changing.

The above named examples of this substance (jīva), men, angels, etc., are examples of it in an impure state. In them the naturally invisible soul is compounded in a very subtle way with visible, tangible matter, and is in a sense thereby rendered visible, as water is coloured by the addition of colouring matter. In its pure state the soul is invisible just as in itself water is colourless.

Thus is the existence of the first kind of substance, soul, established. And it is not one individual universal great big soul, but a mass of mutually exclusive, individual souls. We may now sub-divide substance not-alive.

SUBSTANCE NOT ALIVE.

All the following real things have the common characteristic of being unconscious. There are five kinds of substance not alive, namely:—

1. Matter (pudgalāstikāya),
2. Space (ākāśāstikāya),
3. An ether, the fulcrum of motion (dharmāstikayā).
4. Another ether, the fulcrum of rest, in the sense of not moving (adharmāstikāya).
5. Time, which is in only a figurative sense a substance (kāla).

In all these things there is no feeling or consciousness.

MATTER.

This is well understood in physics and chemistry. Here the real substance is the atom, the ultimate indivisible atom. Matter is made up of atoms, but the atom is not made up of other units. Atoms as at present understood by modern chemistry are far grosser than those contemplated by the Jains. Innumerable atoms as understood by the Jains make when combined the atom of modern chemistry, which is not an ultimate atom.

TWO ETHERS.

Ether, mentioned above, is not matter in the Jain view. Matter has various qualities and relations

which these two ethers do not possess.* It is only the Jain philosophy that believes in these two substances. They are the accompanying causes (hetu) respectively of the motion of moving things and beings, and of the stationary state of things and beings that are resting, in the sense of not moving. In each case it is the accompanying cause without which you cannot do.

SPACE.

Space is that which acts as a receptacle of all the other substances; and it is not a kind of thing that needs to be contained. It has not that nature of needing to be contained. It is a reality, but not matter (pudgala).

TIME.

Time is not a collection of indivisible inseparable parts, as are the other five substances. Time is called a substance only as a matter of convenience. It is really the modification (paryāya) of a substance. It is the modification of a thing or being by which we know the anteriority or posteriority of it, the oldness or newness. And it is a modification which is common to all the other substances (dravyas). Time is really the duration of the states of substances.

* See Asiatic Quarterly, July 1900, p. 148.

DEFINITIONS OF SUBSTANCE.

Having mentioned the kinds of substance that there are in the universe, the next thing will be to give the definition of substance. The definition must be such that it shall include not only matter, visible and tangible to the senses, but also spiritual substance (soul) not cognizable by the senses.

Any substance can be looked upon in four different ways, and so it shall be defined from each of these four points of view. This is only possible in thought and not in actual fact.

Definition No. 1.—Substance is that in which the differences of time, space, and modifications inhere together. This definition is from the point of view of the permanent nature of the thing, (dravyārthika-naya). In spite of the differences in the units making up the mass of any substance, still there is the unity in the mass. Conscious individuals, for instance, are not identical with each other, but still there is the mass, soulness ; it is one substance.

Definition No. 2.—Substance is the subject of qualities (guṇa) and modifications (paryāya). This definition is from the point of view of the state of a thing (paryāyārthika-naya), that is, of its changing nature or modification. The quality stays with the substance, and is constant ; the modifications succeed each other. A particular piece of clay always

has form, but not always the same form. It is never without form; form is a constant quality; it may be now round, then square; these are modifications.

Definition No. 3.—Substance is that in which there are origination, destruction, and permanence. This definition is from the two previous points of view taken together. With the origination of a new mode of existence there was the destruction of the old mode of existence, while the substance has remained permanent. With the destruction of a house there is the origination or coming into existence of a heap of débris, while the bricks, etc., are the same. The substance is neither destroyed nor originated, only the mode of existence; only the relations between the parts, in this case.

Definition No. 4.—Substance is that which performs a special action. This is from an ordinary point of view, and would hold good only of a special substance.

Substance has now been defined, and each definition is applicable not only to matter but also to spiritual substance or soul. The next thing to introduce is the natures of substance. What are its natures?

NATURES OF SUBSTANCE.

There are two kinds of natures found in all substance. Any substance, any real, concrete, existing

thing or being can be looked upon in a general way or in a particular way; that is to say, it has natures in common with other things (sāmānya svabhāva), and at the same time it has natures peculiar to itself (viśesha svabhāva). For instance, this book is matter, in common with all other material things; and at the same time it is a particular matter, namely, paper.

According to Jainism there is no such thing as matter (pudgala) or any substance (dravya) only in general; wherever there is matter (pudgala) it is matter (pudgala) of a particular kind, paper for instance, not stone; or wherever there is substance (dravya) it is substance (dravya) of a particular kind, matter (pudgala) for instance, not space (ākāsā), space is substance (see page 14).

Of the general natures of substance, one is existence (astitva); another is knowableness (prameyatva). This latter differentiates Jainism from Kant's philosophy: according to Jainism things are knowable.

The general natures are always everlasting; and are not analysable. Other natures common to all substance are the fact of being in one sense permanent, uncreate, and indestructible (nitya sāmānya svabhāva); and the fact of being in another sense perishable (anitya sāmānya svabhāva); gold may perish as a ring, but it is always something somewhere. Other common natures are the

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fact of being one or a unit (eka), the fact of being many (aneka), the fact of being separate (bheda), and the fact of being not separate (abheda). From the point of view of omniscience the general natures of a thing are infinite.

Of the particular natures of substance consciousness (chetanā) is one, and belongs only to live substance (jīva). Another particular nature is the fact of having form, and is peculiar to matter (pudgala). Another is the fact of containing, which is peculiar to space. From the point of view of omniscience the particular natures of a thing are, like the general natures, infinite.

Everything, then, has its natures, both those peculiar to itself, and those in common with other things. The next subject in connection with substance is the ways of knowing it, or the aspects it has (nayas). One of the functions of philosophy is to advance from the known to the unknown.* The Jain procedure is as follows. Synstatis, analysis, synthesis.

Synstatis comes first: it is the state of mind prior to analysis; it is the indefinite cognition of a thing or idea as an isolated object; that condition of things to which analysis is to be applied. "This is what is "really meant by unity, or identity, of the universe "with the real which many philosophers proclaim."

* See Asiatic Quarterly, July 1900, p. 142. Also Tattvarthadhigama Sutra I. 15. And Journal German Oriental Society, LX., p. 295.

Analysis comes next: resolving, separating, or differencing the parts, elements, properties, or aspects of the object of cognition.

Synthesis comes last: it is the putting together of the first vague indefinite cognition with the subsequent analysis to form a relational unity of a variety of aspects. Thus the next subject, the consideration of aspects (naya-vāda), is introduced.

CONSIDERATION OF ASPECTS, OR WAYS OF KNOWING THINGS.

This subject and the following one are given in some detail in Pandit H. L. Jhaveri's "First Principles of the Jain Philosophy," Luzac & Co., 1910, 1*s.* 4*d.* or Jaina Publishing House, ARRAH.

In the analysis of an object or idea, consideration is given to the aspects, and in considering one of the innumerable qualities of a thing the rest must not be denied. There are two classes of aspects, namely, the aspects of a thing regarded as permanent, and the aspects of a thing regarded as perishable. For instance, this book, regarded as a book, is perishable; it has come into and will go out of existence; but looked upon as atoms of matter it is permanent, neither having come into existence nor being capable of going out of existence. From one point of view (the dravyārthikanaya) the universe is without beginning and without end; from the other point

of view (the paryāyārthikanaya) we have creation and destruction at every moment. These two aspects are found in analysis. After analysis comes the synthesis mentioned above, and this introduces the next subject, modes of expression (syādvāda), or the doctrine of the inexpugnability of the inextricably combined properties and relations of things.

MODES OF EXPRESSION.

Synthesis is the putting together of aspects in thought to realize that the truth consists in the irresolvable combination of all the possible aspects; and to speak the truth correctly all the seven modes of expression must be accepted. The subject is now how we should express ourselves when we make a statement about a thing. It is an important subject and the doctrine is found only in the Jain philosophy. It is the doctrine of the non-isolation of the parts, elements, properties, or aspects of things; it is the method of knowing or speaking of a thing synthetically.

There are seven modes of expressing the is-ness or is-not-ness of a thing; and these modes are all interrelated, and each pre-supposes the others, each implies the others. In accepting all these seven modes and so speaking correctly we do not mislead the person spoken to. These modes are set out in detail in the book just mentioned "First Principles

of the Jain Philosophy," but it may be said here that to speak correctly under this doctrine the statement is commenced with an adverb (syāt) to indicate that there are six other implied ways of speaking about the subject. For instance, the negative statement (that we are not dust, for example) is tacit when making a positive statement (that we are immortal souls, for example). And in addition to this one kind there are five more kinds of tacit expressions implied by the one positive statement. The innumerable qualities of a thing cannot all be predicated in one statement, but they are all implied by any statement which predicates one of the qualities of a thing.

CAUSATION.

To repeat the words of Mr. V. R. Gandhi, when the struggle for existence is followed by its enjoyment, man may begin to engage himself in reflection. Reflection is the moving spirit of philosophy. Early philosophical reflection engages itself with searching for the origin of the world; and it attempts to formulate the law of causation. After a certain amount of analytical thought, many stop by postulating some one being, or some one homogeneous substance and call it the cause or origin of the world. In these early attempts at philosophy, then, we see two attitudes towards reality. The first

attitude is seen to be the assumption that the world had an origin; the second attitude towards reality is seen to be the assumption that the one being or primal substance had no origin; for these early philosophies give no cause or origin for this one being or for this primal substance. *

By further philosophical reflection it is seen that both these attitudes may rightly be taken towards reality, but in a different sense. Mature philosophy does not apply one attitude to the present world only, and the other attitude only to a substance or to a being postulated as the original or first cause; but it recognizes that both attitudes can always be taken towards anything real; that any reality past, present, or future, can be looked upon in these two ways. This has already been mentioned under Aspects of Substance.

Everything that there is, was, or ever will be, has been classified as either a living being or an inanimate thing; and has been defined as that in which there is origination, destruction, and permanence. So in regarding space, time, ether, matter, and every individual soul as permanent, the Jain philosophy takes the attitude that reality had no origin: permanent means having had no origin. But the Jain philosophy takes this attitude

* See Asiatic Quarterly Review, July 1900, page 141 *f*.

towards all, and not merely towards one living being, or one primal substance.

With regard to the other attitude towards reality, namely, that it had an origin, the question very naturally arises as to how in a world that is everlasting there can be any cause or origin. And the answer is that each change of the way in which a being or thing manifests itself has its origin in time, as well as its cause. And this applies not only to each thing in the present world, but also to everything or being in the past and in the future. The qualities (guṇa) of the ultimate atoms of matter and the qualities of each individual being are perpetually changing the mode of their manifestation (paryāya), and the relation between things and between beings are perpetually changing; thus new things and beings are continually coming into existence and old things and beings continually going out of existence. Thus in a permanent universe is there origination of its modes of manifestation. The snow on the mountain becomes melted into water; thus there is the origin of the water and the destruction of the snow. But the substance (H_2 O.) has remained in existence. Or, if a banquet is over and a dance has begun, there is the origin of the dance, and the banquet has gone out of existence, but the same individuals are present in new relations to

each other. Or, if a nebula cools down and becomes a solar system, there is the origin of the solar system and the destruction of the nebula; the identical substance remaining in existence.

Now we come to causation. What causes these changes to take place?

Causation is a relationship between two different things, or between two aspects of one identical thing.

The snow melts because the sun is warm. There is the relation of cause between the sun and the melting snow. And there is the relation of cause between the snow and the water; the snow was the cause of the water.

Thus in this particular event there are two causes: (1) the snow, which is the substantial cause; and (2) the sun, which is the instrumental, circumstantial, or determining cause of the event.

The first or substantial cause (upādāna) is always identical with itself in its previous condition; and the determining cause (nimitta) is always a different thing, not the substantial cause.

In the substantial cause of anything, substance and manifestation, cause and effect are really identical. The substantial cause of the present universe would be the universe in its previous condition. The substantial cause of the soul would be the identical soul in its previous condition. The substantial

cause of the water (in the foregoing example) was the water in its previous condition, snow.

Thus the law of causation as formulated by the Jain philosophy recognizes two causes or classes of causes for every event, and both causes are equally necessary, equally present, and equally real; the determining cause is operative in shaping the other substance, and the substance is active in its reaction. As this is an important subject it may be applied to the old example of a watch. If you find a watch, you argue, not merely to its maker, but to the pieces of metal it was made of. The pieces of metal react in the hands of the watch maker, and exhibit themselves in a new way and assume changed relations to each other. They were previously not a watch; now they are a watch. If one being in any way shapes another being, this latter was already in existence, as well as the shaper, be he parent, teacher, or God; and co-operates in reacting to become whatever he is, whether sinner or saint. Nothing is created in the sense of not having from any point of view previously existed. When a child is conceived it comes from somewhere else.

Thus is the early vague idea of origin and causation developed into a clear and definite understanding.

This is the end of the first part of the subject.

The universe is seen to be a system of five different real substances two of which, *viz.*, the material and the spiritual, are a mass of interrelated ultimate units, each unit being a complexity of irresolvable qualities. These units are permanent, the relations between them are always changing, and the units or elements of the universe are ceaselessly active in a perpetual change of the mode of manifestation of their qualities. The universe is, therefore, not one homogeneous substance, it is not one individual being splitting itself up into many. Knowledge is the final ground, and the individual soul has knowledge that the rest of the universe is not identical with himself. At least, those who are claimed to have reached omniscience in the flesh and to have freed themselves from all infatuating elements teach that it is the nature of each soul to have in its being the non-existence (nāstitva) of all other souls and things. One soul does not become another. Neither is the universe created by one being out of nothing; neither is the universe a soulless mechanism.

The next part of the subject of the book is man; he being the part of the universe that religious doctrine concerns. Man can be regarded as he actually is, or as he is potentially. Thus we get the next three parts of the subject, the third being the means by which he can become what he is potentially.

CHAPTER III.—MAN AS HE ACTUALLY IS.

"Man" means any human being; and although the subject of consideration here is man, still the following theory applies not only to us, but equally to plants, animals, birds, insects, fish, and any form of embodied life, including devils, and angels.

Man is not a being of only one ingredient. He is a compound of matter with soul. By reason of this compound man is what he is actually. And from the point of view of what he is potentially, his present life is an unnatural one.

The compound of matter with soul (Bandha) is not merely a mixture resolvable by a simple mechanical taking apart; but is a very subtle combination in which the two ingredients can be separated only with difficulty if it is desired to separate them scientifically. But it is only each individual that can scientifically separate his own soul and the matter combined with it. The separation cannot be effected by another person. The characteristic nature of soul is consciousness (chetanā) or knowledge;

and matter is unconscious, and it has the activities of attraction and repulsion. The being resulting from the combination is different in his characteristics from either of these two ingredients. In him, the forces of attraction and repulsion natural to insentient matter become respectively attachment and aversion. Aversion takes the form of anger or pride; attachment becomes deceitfulness or greed. The more the soul predominates in the compound, the less is the resulting being ignorant and biased; the more there is of the influence of matter in the compound, the more is the living being ignorant, angry, and greedy.

So the combination of soul with matter produces energies (karma) the totality of which together with the soul constitute the man or other mundane living being. These energies can be considered with regard to their nature (prakriti), their duration or how long they will stay with the soul (sthiti), their intensity (anubhāga), and their mass (pradesha). Also with regard to the generation of them; how they can be got rid of before their natural time; and how the inflow of them into the being can be stopped.

Regarding these energies from the point of view of their nature, function, or action, there are in us 158 of them, and they can be grouped together under 8 classes, the nature of each class

being quite different from the natures of the other classes.

Before classifying these 158 energies the point of view must be changed. To introduce the change we may say from Geo. T. Ladd's "Theory of Reality," page 357: How ready men are to recognize in their own existence the presence of ideas and forces not consciously their own. He (man) is very largely the product of other "Being" which penetrates his self and yet which is known as not identical with his self. The point of view is now changed from thinking of man as a unit resulting from the combination of soul and matter, and he is now thought of as an impure soul; men are souls (with bodies).

Eight classes of energies (karmas) unnatural to the pure soul.*

CLASS I. (JNÂNÂVARANIYA).

Energies in us the nature of which is to obscure knowledge.

Knowledge is the very essence of the soul. Consciousness, knowledge, and soul are much about the same thing. Knowledge is a positive state of the living being. The instrumental cause of knowledge is the teacher, language, the thing unknown,

* A dogmatical exposition of the subject is given in Tattvartha-dhigama Sutra VIII 5 ff (German translation, l. c. p. 529 ff).

or a representation of it. The teacher does not literally impart knowledge; he is simply the instrumental cause or means whereby the person is enabled to develop his own knowledge. The substantial cause of knowledge is the soul, in the sense that a thing is the cause of its own qualities. Knowledge cannot be put into a person from the outside; it must be self-developed. And the words of an instructor will not produce knowledge in the pupil unless the pupil is in the right state.

There are five kinds of knowledge,* and so there are five kinds of knowledge obscuring energies (jnānāvaraniya karma).

1. Any energy or activity which obscures knowledge by the senses. (Matijnāna).

2. Any energy which obscures knowledge got by interpretation of signs (shrutajnāna). Words are signs of ideas. Also if a dog sees his master beckon with his hand, the dog interprets the sign and knows that his master wants him to come.

3. Any energy which obscures psychic knowledge (avadhijnāna). That is knowledge of material things known by the soul directly without contact with the end-organ of sense (clairvoyance, etc.)

4. Any energy which obscures mind knowing. That is, knowledge of the ideas and thoughts of others (manaparyavajnāna.)

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* Tattvarth-adhigama, I. 9 ff. German translation, 1. c. p. 294.

5. Any energy which obscures unlimited knowledge (omniscience) (kevalajnāna.)

The last three kinds of knowledge are acquired directly by the soul without the intervention of the senses and the mind.

These are the energies in the first class. And of the five kinds of knowledge, the first three can be of two kinds, false or true; thus making eight kinds of knowledge.

In gaining knowledge by the senses (matijnāna), the following process is gone through, namely, the sense, organ, ear, hand, etc., is brought into contact with the vibrations from the external object, and an excitation in the sense organ is aroused (vyanjana-avagraha). Then follows an excitation in the mind (artha-avagraha) and the consciousness comes to be in the state where it asks the question: "What is this"? and the question refers to the object sensed, and not to the excitation in the sense organ. The mind may also pass through this stage when, upon picturing something mentally to itself which was seen in the past, it asks the question: "What was that?" The mind itself does not come in contact with physical objects. The next stage in the process is a consciousness of similarities and differences (īhā); a sort of cogitation which goes on in the mind. This stage is followed by reaching a conclusion as to what the object is, or is not (avāya).

Then the final stage in the process is that the thing can be remembered (dhāranā); or that the knowledge gained continues; also the life may be changed in consequence of the new knowledge.

These are the stages passed through in acquiring knowledge by the senses (matijnāna). And any energy in us, which prevents the operation of any part of the process would be an energy of the first class, or knowledge obscuring.

When these unnatural activities are stopped, then the inherent qualities of the soul become active and actual. Memory, judgment, perception, etc., are the results of the stopping of these unnatural knowledge-obscuring energies. The constitution of man is such that as soon as he removes moral vices, his intellective processes flow into a pure channel. *

CLASS II. (DARSHANAVARANIYA).

of energies which render the soul impure.

In speaking of knowledge, it was understood to be detailed knowledge. Before we know a thing in a detailed way there is the stage where we simply see, hear, or otherwise become conscious of it in a general way without going into its ins and outs. We simply know it as belonging to a class; we may know it as a horse, for instance, without going into any further

* Asiatic Quarterly Review, page 143, July 1900.

details as to its individual characteristics. This is the first stage of knowledge ; it may be called detailless knowledge or indefinite cognition (darshana). If this stage is not experienced there can be no knowledge of the thing. The second class of the energies in question includes any of our activities which prevent this first stage of knowledge. They would be such states as sleep, trance, etc., in which the senses do not work and the very first stage of knowledge by the senses is prevented. According to the Jain teachings sleep is not absolutely necessary in order to be healthy and happy, otherwise permanent omniscience could not be reached. (See clause 15 of page 61.)

This class also includes energies which prevent the first stage of psychic knowledge (avadhi).

CLASS III. (VEDANIYA).

is any activity in us which in its operation causes either pain or pleasure. These are distinguished from feelings of anger, fear, greed, sex passion, etc., because feelings of pain and pleasure as here meant in a technical sense are not necessarily so hindering to the progress of the soul that omniscience can not be attained (vedaniya aghāti karma). If, however, we identify ourselves with either of them we stop, and do not continue in thought about the thing causing them. They are both unnatural to the

pure soul, for there is no pain or pleasure in awareness; blissfulness is a natural quality of the pure soul and accompanies consciousness, while in man and animals there may be pain and consciousness of pain at the same time, but the two are different.

CLASS IV. (MOHANIYA).

Energies, the nature of which is to infatuate us so that we cannot distinguish between right and wrong belief (darshana-mohaniyā), and so that we are prevented from acting rightly (charitrā-mohaniya). Thus there are two chief kinds of these forces, first, that which obstructs our faculty of realising and relishing the truth, and secondly, that which in its operation makes us unable to act rightly,—it is moral uncleanness and non-perception of what is right. Right action as here meant is right action accompanied by the conviction that it is right. Of the first kind there are three degrees:—

(1) That degree by reason of which the person does not believe in the truth at all when it is presented to him. By reason of the operation of this force the person is entirely under the rule of delusion; what is false seems true to him, and what is true seems false. One of the objects of philosophy and religion is to wake us up from our delusions. When a man, knowing the truth,

speaks untruth, his words do not correspond with his thoughts. But when he is deluded his speech may correspond with his thought and yet be untruth ; it is the expression of a delusion. In the Jain philosophy the measure of truth is held to be knowledge purged of all infatuating elements. When we are deluded we cannot at the time know it ; if we knew it, we should not be in a state of delusion, but in a state of knowledge. When we are not deluded we know that we are not ; and in order to wake up from a state of delusion into a state in which we know that we are not deluded we have to remove our moral vices, especially intense and lifelong anger, greed, etc. (Mithyātva mohaniya karma).

(2) The second degree of the energies in us whose nature it is to infatuate us so that we cannot distinguish between right and wrong belief is that degree by reason of which we doubt the truth after we have believed it ; we believe for some time and then there is doubt ; we are vacillating. When this degree is active we just let the truth pass by without either liking it or disliking it ; the state is a sort of indifference ; whereas when the first named degree of this kind of energy is active, we positively dislike and repel the truth (mishra mohaniya karma).

(3) The third degree is that by reason of which,

while believing in the truth most of the time, yet at certain times we feel that there is still something more to be known; there is just a little vacillating in this state (Samyaktva mohaniya karma).

We now come to the kind which in its operation makes us unable to act rightly. It is this kind of force in us that covers up the heart and makes us unkind, unsympathetic, and, when intense, cruel. For certain reasons of convenience in classification and system twenty-five kinds are enumerated in the Jain doctrine. Each one is of an intoxicating nature. They are:

1 to 16. Anger, or rash and injurious action. Pride, causing us to ignore the sanctity of life in inferior beings, or to overlook good qualities in an otherwise inferior. Deceitfulness, where the thought does not correspond with the speech or with the action. Greed, which arises from the identification of ourselves with that which is not ourselves. Of each of these intoxicating energies four degrees of intensity are recognised, the one which would last for the rest of the life being the most intense. Thus out of twenty-five energies we have sixteen which prevent us in greater or lesser degree from acting rightly.

17 to 25. The remaining nine energies are false liking, false disliking due to prejudice, laughing and joking,—in this mood we are not in the straight

line of the acquisition of truth ;—sorrow or grief, in which state our actions are injurious to the body, also we may wrongfully blame others ; fear prevents right action, the more there is of kind desire to do good to others the less there will be of fear ; disgust, this stops right thought and right action. Thus we have six of the nine energies ; the remaining three are the sex passion as found in males, females, and neuters.

Thus we have twenty-eight forces in us under the influence of which we allow ourselves to be deluded and to act wrongly. They may be compared to a stimulating intoxicating liquor. When we have freed ourselves from their influence we shall always form right beliefs and always act rightly, making no mistakes.

CLASS V. (AYUH).

The energies which come under this class are those which prevent our having a continuous life in our own soul as a pure substance, they are those by reason of which the duration of any particular life period in a particular material body is determined. They may be compared to fetters preventing the realization of the spiritual continuous life.

There are four kinds of this class of energies, namely :

(1) that kind by reason of which we live a

certain length of time in the pleasurable condition known as that of the Devas (angels), with fine subtle bodies;

(2) that kind by reason of which we live a certain length of time in the condition where there is no pleasure at all, but pain all the time, and have subtle material bodies;

(3) that kind by reason of which we live a certain length of time in the human condition;

(4) that kind by reason of which we live a certain length of time as an animal, insect, bird, fish, worm, tree, etc.

Although the length of the life is determined, it is not a given number of years that is fixed; because the life may be fast or slow. It is rather the "quantity" of life than the number of years. It is like water in a sponge, the quantity is a fixed one, but it can be squeezed out quickly as in cases of death by accident.

CLASS VI. (NAMA).

According to the Jain philosophy we are the makers of our bodies; the height, shape, colour, tone of voice, gait, etc., are all fashioned as the result of forces which we ourselves have generated in the past and which are in subtle combination with us. These forces are operating all the time in us and on account of them the limbs, organs,

and other parts of the body are formed; but these things are done by us in ignorance. And as these forces are combined with the soul in a subtle way and are not separable by a mere mechanical taking apart, it follows that as long as they are in us our bodies will be with our souls. In this class there are one hundred and three energies; they give us the various factors of our objective personality.

There are five kinds of bodies which an entity can have in combination with his soul; and of these five bodies two remain with the departing soul at death, right up to the time of his final entrance into everlasting life whither he does not take these two nor any material bodies. The five kinds are:

(1) The ordinary gross physical body that we see and touch.

(2) A subtle material body which cannot ordinarily be seen; it is changeable and may be large and then small, have one shape and then another. The beings in the pleasant or angel state have this kind of body; also those in the state where there is no pleasure but pain all the time have it.

(3) A body that can be sent by the person to a Master. Only very advanced beings can assume this body; and the idea is that the soul is with it, is with the physical body also, and in the intermediate space all at the same time.

(4) A body which consumes food and, when highly developed and rendered more subtle, can be protruded from the person and burn up other things or bodies.

(5) A body which is made up of all the energies now being classified under eight kinds (karmas). This is changing every moment. And this and the "fire" body (taijasa) just above mentioned are the two which stay with the soul at death and only leave it at its final liberation.

Of these five we all have the physical, the "fire" body, and the "kārmana" body (the fifth, just mentioned). We may or we may not have the subtle body; while only the very far advanced can have the third kind (āhāraka).

None of these bodies is conscious. The awareness, consciousness, or knowledge in the person is a quality of the invisible, intangible soul having these five bodies or any of them.

CLASS VII. (GOTRA).

The energies which come in this class are those which determine the surroundings, family, etc., into which we are born. There are two sub-divisions of this class, namely, the force which takes us to high family circumstances, and that force which takes us into low circumstances.

CLASS VIII. (ANTARAYA).

The energies here are those which in their operation prevent or hinder our doing what is desirable to be done when we wish to do it or are willing to do it. In the fourth class of energies the inability to act rightly is owing to moral uncleanness, and consequent non-perception of what is right; whereas in this eighth class the right action is seen, but is not done; there is some weakness in us.

There are five sub-divisions of this class, namely:

(1) Any force by reason of which we do not give; although it is the right time and place, and we have the means, still we do not give.

(2) Any force by reason of the operation of which we do not make profit. We are fit persons, and follow the usual methods, and yet we do not gain.

(3) Energy by reason of which we do not enjoy things which can be enjoyed more than once; pictures, furniture, scenery, etc. The things themselves are not faulty, and yet we are miserable although surrounded by pleasant things.

(4) Energy by reason of which we do not enjoy those things which can be enjoyed only once, like food, or drink.

(5) Energy which acts as a hindrance to the will; we should like to conduct ourselves in a certain way, yet we do not. We know that the way is right, yet we do not do it; there is weakness.

Thus we have eight classes of energies in us. All these are unnatural to the pure soul, and obscure some quality of it, and the qualities become actual when these foreign forces are removed. The first, second, fourth, and eight classes cover up the real spiritual natures, namely:

(1) Omniscience, (2) generalisation to the fullest extent, (3) permanent right belief and right conduct, and (4) infinite capacity of activity (not omnipotence; no soul can create another). And the third, fifth, sixth, and seventh classes of energies do not cover up the essential spiritual natures. When these latter four classes are removed, then the qualities natural to the soul which come out are (1) blissfulness, (2) continuous life, unbroken by death and birth, (3) life as a pure soul all the time, and (4) life in circumstances neither high nor low, *i.e.*, equality of status.

CAUSES

of the generation of the foreign energies which are in us.

The characteristics which a person has at the

present time are the result of forces generated in the past. The person attracts (āsrava) to himself and assimilates (bandha) that finest material which is the substance of these foreign energies, by reason of certain impellent forces which are already in him. But these impellent forces are only the instrumental cause of the generation of the above named energies (karmas). We ourselves are the substantial cause of their generation.

If the attitude of mind is one of protest or aloofness from these impellent forces, then fresh energy is not generated.

There are four classes * of these impellent forces, causes, or means whereby we generate the energies above mentioned. These four classes are :

(1) Delusion (mithyātva).

(2) Lack of self-control, laxity of thought, or of sense activity. Indulgence of the senses stops consciousness (avirati).

(3) Passions : (kashāya). An unclean moral nature.

(4) All other activities of body, mind, and speech not included in the first three causes. (Yoga).

These four general causes are each sub-divided into greater detail. There are five kinds of

* (Cf. Tattvārthādhigama Sutra, VIII. 1).

" mithyātva," twelve kinds of " avirati," twenty-five kinds of " kashāya," and fifteen kinds of " yoga," making 57 sub-divisions. (Cf. TATTVARUHADHIGAMA SUTRA VIII. 1).

When any or all of these causes precede our actions, words, or thoughts, then we generate the energies under the eight-fold classification given above. These causes form the ground so to speak in which the energies are generated. It is like a man having an oiled body going out into a sooty atmosphere ; the oil will be the ground on which the particles of soot will settle.

The sub-division of these four instrumental causes of the energies which clog the natural qualities of the soul, is as follows :—

DELUSION.

There are five kinds, namely :

(1) A state of mind in which we stick to a false belief. We may not know that it is a false belief. If a man does not examine the doctrines into which he is born, but accepts them without criticism as to their merits or demerits, he may hold a wrong belief, and not know it (abhigraha mithyātva).

(2) A state of mind in which the person thinks well, this may be true, also that may be true, or all religions are true. He does not go into it. (Anabhigraha mithyātva).

(3) The state of intentionally sticking to a false opinion.

(4) The state of doubts as to whether a given course of action is right or wrong. You stand still. (Samshaya mithyātva).

(5) Lack of development. The entity sticks to a false belief or has no belief. Not having developed the faculties of judgment, conviction, etc., he does not come to a conclusion. And when in this state his thoughts, words, or actions generate a certain force obscuring the soul's natural qualities. (Anābhoga mithyātva).

LACK OF CONTROL

over the senses and over the mental activities (avirati).

This second of the four impellent forces in us is sub-divided into twelve kinds. These include lack of control of the thoughts and of the five senses in relation to living beings having the power of locomotion; and other forms of lack of control.

The five senses are the channels for acquiring knowledge, and indulging them stops consciousness. If you relish a nice taste your thought about the thing stops. Thus knowledge is hindered. Also if in spite of our decision not to think injurious thoughts about a person we do still think

them, from lack of control of the thoughts, then we are generating energies which will obscure some quality of our soul.

MORAL UNCLEANNESS. (KASHAYA).

This is the third of the four impellent forces in us, and it is sub-divided into twenty-five kinds. They are the same states as the last twenty-five energies in the sub-division of the fourth class (Mohaniya karma), *viz.*, anger, pride, deceitfulness, greed, etc. But here the point of view is not, as there, the *nature* of the energy, but the energy as an impelling force under the influence of which we generate fresh energy of the same undesirable kind, unless we assume an attitude of protest or aloofness and so do not identify ourselves with the anger, etc.

ALL OTHER ACTIVITY OF THOUGHT, SPEECH, OR BODY.

This fourth impellent force or cause has a technical meaning, and is sub-divided into fifteen kinds, relating to thought or speech that is truthful, untruthful, or mixed; also relating to the activities of the five different kinds of body it is possible to have (yoga).

So now we have had a description of man as he is, in *impure* soul; we have had an explanation of

the instrumental cause whereby he makes himself what he actually is. This is the law of moral causation, and thus are implied the two remaining parts of the subject, namely, man as he may become, a pure soul; and the means, namely, by avoiding the causes that make him an impure soul.

The law of moral causation (the doctrine of karma) mentioned above is the law under which come so-called rewards (punya) and punishments (pāpa), which are really nothing but effects we have caused. This law of moral causation is not in any sense fatalism. Man suffers or enjoys the consequences of his actions, and the sense of fatalism comes in only when we overlook the element of choice. Under the influence of a desire for champagne a man may choose to drink it, though he may understand quite well that his body will be better served by choosing milk. The desire does not compel, it is only the instrumental cause of the man's choice to drink champagne in preference to milk. He has the power of choosing to drink milk. When this is remembered, then there is no sense of fatalism in the act performed. The nature of champagne is such that if he takes it he will experience different consequences from those of taking milk; and if he does not want the consequences of drinking champagne all he need do is to leave off. It is no more fatalism than the fact

that water boils if placed over fire; it is simply cause and effect, and the effect will not follow if the cause is avoided.

Neither is this moral law of causation in any sense a mechanical system: it may be a scientific system, but in mechanical systems there is an absence of consciousness, whereas in this law of moral causation of the Jain philosophy, consciousness is an essential factor. The causes of disaster are consciously and deliberately avoided by those who wish to remove the impurities from their souls. In this law of moral causation it is living forces that operate in combination with physical forces and this is not the case in mechanical causation.

We now come to the third part of the subject, man as he may become, or potentially is.

CHAPTER IV.—MAN AS HE MAY BECOME.

When man has actually become what he is now potentially, he will no longer be a man but a released soul (siddha). The qualities he will then actually have are infinite, but eight are mentioned, namely, those which become actual when the eight kinds of energies classified in the previous pages have been removed from the man. That is to say, he will be omniscient, he will have unlimited undifferentiated knowledge, will be blissful, will have permanent right conviction and right conduct, everlasting life, no material body, equality of status, and he will have infinite capacities of activity.

This state (called nirvāna, nirvṛti, muktti, or moksha) has a beginning, but it has no ending.

There is and always has been an infinity of souls that have attained this state. This state is the soul in its pure natural condition, and all those who are in that condition have become so by development from an unclean or impure state. To attain to this state should be life's object, and the human outfit affords the greatest opportunity

for progress towards this state. For us at present it must be a matter of belief or faith only. And in this connection we may mention four difficulties, namely, it is difficult to get the human life ; having got the human life it is difficult to come across true spiritual teaching ; having come across true spiritual teaching it is difficult to believe it ; and believing it, it is difficult to practise it.

CHAPTER V.—MEANS TO THE END.

The means whereby an embodied soul can become a pure or liberated soul.

The underlying principles upon which these theories are based are—(1) the fact of the existence of soul, whose characteristic is knowledge (jīva); (2) the fact of the existence of matter of any other real thing which has not consciousness (ajīva); (3) impure souls draw matter towards themselves (asrava), and (4) incorporate it with their own being (bandha); thus has the embodied state of the soul been perpetuated, death being followed by birth elsewhere in a material body. Now if this state of affairs is ever to cease, (5) the influx of matter must be stopped (saṃvara) and (6) the matter already in combination with the soul must be removed (nirjarā). Then, (7) when this is accomplished the soul will live in everlasting enjoyment of all its own natural qualities (moksha).*

STAGES OF DEVELOPMENT (GUNASTHANA).

It is to be remembered that the combination soul and matter now in question is a subtle one,

* First Principles of the Jain Philosophy by A. L. Jhaveri, London, 1910.

and that a mere mechnical separation is not possible. By what is called killing, the soul is separated from the body and its forces, but not from the matter of a more subtle nature that is the substance of the energies that render the soul impure. As already mentioned, these energies go with the soul at death and by reason of them the being gets a new material body. The energies which render the soul impure, and which make us ignorant, wretched, unkind, cruel, weak, infirm, or mishappen and which bring in their train old age, and death, can be removed from the soul only by mental and moral disciplines. This process is the process of stopping the inflow of fresh matter and removing what matter is already attached to the soul. It is the gradual process of removing in turn the four classes of impelling forces previously mentioned, which are the instrumental causes of the attraction and assimilation of foreign matter by the soul.

This process is considered in fourteen stages, arranged in logical (not chronological) order. It is the process of development; and the process of development has a beginning in time. There is a beginning to the development of the soul; and so it follows that there was a time in the past when this development was not going on in us; and there is always in existence a class of living beings

(nigoda) in whom development has not yet begun; it is a class of living beings with which the universe is packed, so that there is not an inch of space anywhere where these are not. They are conscious, very minute, and cannot be seen with the eye or microscope; fire will not kill them, nor will water; they pass through things without being hurt; no human instrument can kill them; they can pass through mountains,—anything. There is an infinity of them; and this is the source whence come the developing and liberated souls. It is the state of existence before development has begun. When once out of this state the living being never goes back to it again (avyavahāra mithyātva nigoda.) It comes out of this state by circumstances, and its development begins. We human beings are, of course, all now out of this state and our development is proceeding, either naturally and slowly, taking a long time, or scientifically and taking not so long a time.

The fourteen stages of development can be grouped into four sets corresponding to the four causes above mentioned, *plus* one stage, the 14th, in which none of the four causes operates.

(1) In the first of the fourteen stages, all the determinant causes work.

(2) In the 2nd, 3rd, 4th, and 5th stages of development only three of the determining causes

work, namely, the non-control, the moral uncleanness, and the final cause.

(3) In the 6th, 7th, 8th, 9th, and 10th stages of development, only two of the determining causes work, namely, moral uncleanness, and the final one.

(4) In the 11th, 12th, and 13th stages only the final cause works.

And in the 14th stage none of these four causes works. It is only a momentary stage.

FIRST STAGE OF DEVELOPMENT.

In the state before development commences the life is an indefinite life; the false beliefs are of an indefinite kind; they have not taken any shape; whereas the false beliefs of beings whose development has advanced in the first stage are shaped and definite; certain views are held on certain subjects.

In the early stages of this first stage the person has an intense dislike of the truth. When the truth is presented to him he does not believe it at all, nor will he have anything to do with it.

In these stages of development the relation is given between the energies of the eight classes and the impelling forces which cause them.

Delusion (mithyātva), lack of self-control (avirati), passion (kashāya), and other activities of thought, speech, and body (yoga),—the four "causes"

mentioned above (page 43),—are all operative in this first stage of development, and so, out of the whole list of energies that can be generated, we may in this stage generate any one [except the one by which a person becomes a master, or those which give us the body (āhāraka sharira) used for visiting a higher being]. Thus, in this stage of development we are liable to generate such undesirable states and characteristics as life in hell, life as a being with only one, two, three, or four, instead of with five senses ; life as a tree or other stationary being ; life as an invisibly minute being (not nigoda) ; life as a being having a body in common with innumerable other beings (such as a potatoe) ; also the neuter sex passion ; delusion (mithyātva) ; and a few (four) others. These states are not generated in the stages of development above the first, however. To avoid them we must stop the cause (mithyātva.)

The four instrumental causes of these energies were sub-divided, and there were five sub-divisions of the first. These do not operate in any stage above this first stage of development ; they are controlled by the mind.

It is, therefore, important to know how to get out of this first stage of development ; and also, if we are out of it, how to prevent ourselves from falling back into it ; for these stages are, as already

mentioned, in logical order but not in chronological order, and it is possible to fall into a lower one from a higher one until we reach the 12th whence we do not fall to a lower one.

Before dealing with the means of reaching the stages above this first stage of development, the second and the third stages each being of only a few moments duration, may first be described.

SECOND STAGE.

This is a transitory stage on the way down from a higher to the first; from a peaceful to an angry state; and it is the momentary consciousness or taste as it were of the peaceful state of mind.

THIRD STAGE

is a sort of mixed state in which there is neither liking nor disliking of the truth; a sort of indifference. No great desire or energy is put forth in this state. It is a sort of intermediary stage between an intense dislike of the truth and a true relish for the truth. The right attitude of mind towards the truth, towards life, and the universe, is not altogether inoperative. In this stage the most intense or lifelong anger, pride, deceitfulness, and greed are controlled by the mind; they do not rise up. This is the essential in this stage; we come to this stage by loosening the anger, etc. This third stage is a state like that

produced by the energy of the second of the 28 sub-divisions of class four (page 35).

Whereas this stage and the second stage of development are only momentary in duration, the first stage is of long duration ; and when we rise for the first time above this third stage our development is roughly speaking half accomplished. As soon as the state of "delusion," the first of the four instrumental causes of mundane existence is removed or controlled, the

Right attitude
(Samyaktva)

of thought towards the truth comes out ; we are convinced then that it is wrong to kill or injure living beings, and there is a relish of this conviction ; also, instead of disliking and denying the truth, we like and relish it.

Our whole progress depends upon acquiring or rather manifesting this right attitude. And it is present actually in all the remaining stages of development above the third.

Until this attitude is attained all philosophy, concentration, etc., will be false.

As this attitude is important, we want to know how it can be attained. There are some thirty-five rules the practise of which will bring us to this stage ; and three processes which have to be gone through, after which we shall have the right

attitude. There are certain internal signs by which we may know whether or not it has been reached by us; we believe in the truth without any vacillating; we do not have the degree of anger towards any person to the extent that we feel we could never forgive him or be friendly the whole of our lifetime. That intensity of anger towards any person does not rise up; it is controlled by the mind. Not only anger, but also pride, deceit, and greed.

The following are five inward signs or characteristics of the right attitude of thought towards the universe in which we find ourselves:—

(1) Not feeling the degree of anger, etc., just mentioned.

(2) A desire to reach the state of everlasting life, or liberation from mundane existence.

(3) The recognition that this continual going on from incarnation to incarnation is not the right state of life; looking upon any embodied state of existence as a misery and one to be got away from.

(4) Compassion towards those who are suffering from any kind of misery. If the misery is due to the ignorance and foolishness of the individual, then there is still pity for him that he should be thus ignorant. (It is the duty of society to lessen the extent of suffering which exists in it.)

(5) The conviction that that only is a true code of rules of life which has been taught by the omniscient, or persons in whom eighteen failings are absent. These eighteen failings are given later on (see pages 60-61).

DEITY, TEACHER, RULES OF CONDUCT.

When we are in this state of right attitude then we have certain very definite convictions regarding three principles, *viz.*, the deity, the spiritual teacher, and rules of life.

DEITY.

Deity, in the Jain doctrine, is the highest ideal, that we keep before the mind with the object that we ultimately shall become like him. If the person does not reach this ideal with all its grandeur in the bodily state as did the master (Tirthankara), still the person will reach the state of Deity in liberation where all are equal. The Master is a person, not an abstract idea, having attained an ideal manhood, and living, while on earth in the body, among his brothers and sisters; his relationship to other human beings is not that they are his children.

When the right attitude is attained then the person will have a strong conviction that only those

are Masters in whom the following eighteen failings are absent :

None of the eighth class of energies (antarāya karmas, page 41) must be found in him, there are five in this class, and so we have the first five absent failings. There must be no weakness or inability to do any right action he might wish to do.

(6) Laughing and joking must have disappeared. Laughing as a rule is on the occasion of some unfamiliar idea or connection of ideas, and when such is the case it shows imperfect knowledge ; and there must not be anything with which the ideal man is unfamiliar.

(7) He has no liking (rati) for this, that, or the other thing ; that is, material objects. He is always in a state of internal bliss whether the object is there or not. Also, liking an object, a cushiony seat, for instance, would be a source of displeasure at its loss. It is ATTACHMENT to sensation that is the point here as a failing.

(8) He has no positive dislike for any object. Dislike is a source of misery, and there must be no misery in the ideal.

(9) Fear has disappeared. There is fear in us for the loss of our body, our reputation, our property because we identify ourselves with them, considering them the factors of our being, and we have not realized that the real self is different

from our goods, etc., and that our real self cannot be injured by any force in the universe. Fear, therefore, shows lack of knowledge, and weakness.

(10) He has no feeling of disgust or sense of repulsion. The sense of disgust produces a kind of misery; also if all the aspects of a thing are known then there is no sense of disgust.

(11) Sorrow is absent; it is a kind of misery. (He may have pity and compassion).

(12) Lust or sexual passion has disappeared entirely.

(13 His attitude of belief and conviction is correct. All signs of anger, greed, killing, have gone.

(14) Ignorance has gone, and therefore he is omniscient.

(15) He never goes into the state of sleep. If there is any hitch in the continuity of his omniscience then he is not the master.

(16) He has perfect control over desires; over any desire to please or indulge the eye, the ear, taste, touch or smell.

(17) He has no attachments to things or persons. He makes no effort, nor has he any desire to keep or to get material things or worldly pleasures (rāga).

(18) He has no hatred of persons or things.

It is said that the last Master, Mahavira, whom history describes, possessed these eighteen qualifications.

When the right attitude of thought is attained, any being or person that is held up as a deity in whom any one of the above eighteen faults is discovered, will not be regarded as a deity. And the deity should be critically examined to see if all these failings are absent.

The deity is not one who issues laws that must be obeyed; nor is he a creator of the universe.

THE SPIRITUAL TEACHER.

What sort of a person is able to teach us spiritual truth in the absence of an omniscient Master? When we have attained the right attitude we shall feel convinced that the only kind of person who can teach us the truth about spiritual matters in the absence of the omniscient Master is one who has the five characteristics mentioned below.* Such a teacher may be a man or a woman.

(1) He does not destroy any form of life, animal, vegetable, or mineral (water for instance), through carelessness of body, speech, or mind. It is, therefore, impossible for him to be a layman.

* There are the 'great vows' (mahāvrata) binding on monks and nuns, in contra-distinction to the 'small vows' (anuvrata) binding on laymen.

(2) His speech is actually truth in fact, and is spoken in a pleasant way, and is spoken only when the teacher thinks that it is beneficial to the person to whom it is spoken.

(3) He does not take anything which is not given to him by its owner, and he takes only those things which are necessary for the maintenance of his body.

Things which can be given are of two kinds--(1) animate, (2) inanimate.

Of animate objects he does not accept any, even if offered by its owner; because although the owner of a parrot, for instance, may be willing to hand the bird over to a teacher, there is the question as to whether the bird is willing to be handed over; and as all things should claim their freedom, the teacher would not take the bird even if it were willing.

Of inanimate objects he will not take anything that has been made specially for him, food, etc., because by doing so he would share in the consequences (karma) of producing the article.

If the teacher has a superior teacher, or the Master, and is told by him not to take certain things, then these things must not be taken. The obedience here required is not like that of a soldier to his superior officer; the teacher would not kill if told to.

(4) He has entirely given up the sex passion.

(5) He does not own any property in the sense of ownership as understood in law. His clothing is given to him, but he does not have them as "owning" them.

It is said that there are at present living in India monks who possess these five qualifications, and who could be found by enquiring.

RULES OF CONDUCT.

This is the third subject upon which very definite convictions are held when we attain the right attitude the signs of which are now being added to. A body of rules of conduct does two things: it keeps a man from falling, and it helps him to advance.

These rules are rules relating to social life; because all living beings are social. It is by means of our relations with other living beings that our development progresses, and not in solitude. The ultimate outcome of these rules is the doing of good towards other living beings.

When a person has reached the right attitude he is convinced that any body of rules of conduct must be based on sympathy, love, pity, compassion, etc. (dayâ); he is convinced that any body of rules of conduct which is based on injury or killing of living beings cannot be the truth. And this

conviction is very strong. He cannot, therefore, follow any religion which requires the sacrificing of animals; there must be a feeling for others.

LOVE (DAYÂ).

With regard to this subject of love, sympathy, compassion, fellow-feeling, pity, upon which rules of conduct must be based, the following are some of the ways in which it can be shown.

One way would be that the person would follow the good customs of his family, protecting life. But in this particular form now meant, the internal attitude of mind is not active, and he would not know why it was done.

Another way in which the factor of love upon which the rules of conduct must be based can be shown would be a desire for others to develop their spiritual nature. Whereas the way previously mentioned is simply a protecting of the bodily welfare, the way now meant is a desire to protect the soul.

Another way would be pity for one's own soul that it should have been so long, that is, for all time past, in the deluded and unclean state it was in before reaching the right attitude of mind. And as a consequence of this pity we should remain aloof from pains and pleasures, these being enemies to the blissful quality of the real self.

Another way or form of pity is love for others as the result of thought. Here the thought would be: I do not like pain or misery, and therefore others would not; so I shall endeavour to avoid inflicting pain upon them.

Another form of this quality is the refraining from injuring other living beings because you believe that you will thereby reach a pleasurable condition after death; but this form is only apparently a form of love.

And another form is where good comes as a result but not at the beginning. But if there is any feeling of revenge or hate, then it is not love or pity. If you vindictively tell a person something unpleasant in order to bring him to his senses, it is not love; but it is if there is no feeling of vindictiveness.

There are also two other forms of "dayâ," namely, the relative and absolute (vyavahâra and nishchaya). That is the end of the subject of what the signs of the right attitude of mind are.

With regard to this right attitude and its opposite, the wrong attitude of thought towards the universe, it may be useful here to anticipate the question why is the one right and the other wrong? The answer is only repeating that those Masters

who have developed all the potential qualities of the soul, have discovered and taught their discoveries that in man soul and matter are in combination; that it is not necessary to be in combination with matter in order to live; not only unnecessary, but that by the combination the natural qualities of the soul are choked up. When in this combination the soul predominates over the matter, then some of the soul's natural qualities, love, kindness, right convictions, etc., manifest themselves in a degree. And this state where the soul as it were overbalances the foreign forces in us, is what has been called the right attitude as opposed to the state where the matter overbalances the soul and chokes it up so much, which state has been called the wrong attitude or state of delusion, wrong belief, etc.

SOILINGS OF THE RIGHT ATTITUDE.

When a person is convinced as above regarding the Deity, the Teacher, and the Rule, he takes care or takes a vow not to fall into any of the following five transgressions or waverings from such convictions :—

(1) Doubt.—You may doubt the truth of some of the statements of the philosophy; but this doubt is that which comes after having once been convinced of the truth of the statement (shankâ).

(2) A state of mind in which it is argued that because a person can do wonderful things, such as cause a wall to fall down by speaking a word, or any other wonderful thing, that therefore such person can make true statements with regard to life and spiritual truth. The fact is that rogues and rascals are able to do these wonderful things just as can good men (Ākānkshā).

(3) When, after having followed the religion for a length of time, suffering, illness, or losses come upon us and we blame the philosophy doubting its efficacy. The philosophy must not be blamed, but the cause of the suffering should be looked for in past actions (vitigichchhā).

(4) Praise of any one who can be proved to be following wrong paths; butchers, Napoleon, etc. Or the feeling that the fakirs who do all manners of absurd things must be wonderful people with a true religion.

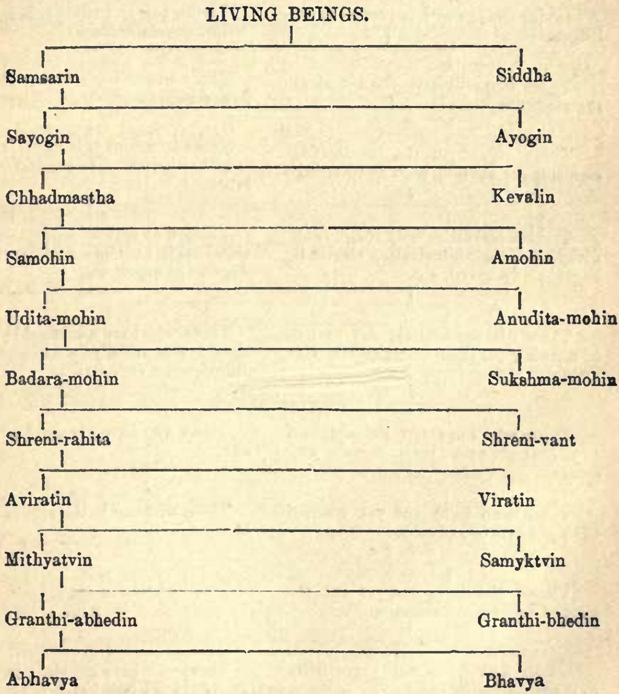
(5) Too much familiarity. The feeling that you cannot do without the person causes you to get into the wrong ways of life he may have.

These are given as examples of waverings from the right attitude. There are, of course, other possible ways.

SCALE OF LIVING BEINGS.

The following is a scale of living beings, by

which we can estimate our position among them. And for those of us who have not yet reached the right attitude or fourth stage of development where soul outweighs matter, this scale is followed by three processes through which we must pass to get the right attitude, also by some thirty-five rules of life which will prevent us from falling spiritually and will bring us to the right attitude.



This table is read upwards, and is a division by dichotomy. The meanings of the names in the same order are as follows:

LIVING BEINGS.

Embodied.	Liberated.
Those embodied ones who have not stopped the activity of body, mind and speech.	Those who have done so. (This is only a momentary state just before passing to liberation.)
Living beings with imperfect knowledge.	Living beings with perfect knowledge, or omniscience.
Those who still have the intoxicating elements.	Those whose intoxicating elements have disappeared.
Those in whom the intoxicating elements are actually seen manifesting.	Those in whom it is under control, or at the bottom, like mud in a clear brook.
Those who realize only rough subdivisions of their intoxicating elements, anger, pride, greed, etc.	Those who realize delicate sub-divisions such as more and less intense degrees of anger, etc.
Those who are without any system of working out their intoxicating elements.	Those who have a method by which they systematically work out their intoxicating elements.
Those who have not yet obtained any control over their minds and senses.	Those who have obtained a partial control.
Those who have not yet reached the right attitude of mind.	Those who are in the right attitude of mind.
Those who have not yet cut the knot of worldly attachments.	Those who have cut it.
Those who have not potentiality to reach liberation.	Those who have got such potentiality to reach libera.ino

This table is read upwards thus: There are those living beings who have got potentiality to reach liberation, and those who will not. Of those who have got such potentiality there are those who have cut the knot of worldly desires, and those who have not ....There are those living beings who have reached liberation, and those who have not; but they are all living beings.

With regard to those living beings whose nature it is not to reach liberation ever, the idea is that there are very few of them; that they find it no misery to remain in the embodied state; and that if there is any feeling of regret at the idea of never reaching liberation, then the being who feels such regret is not of this class of living being, but is of the class that has got potentiality to reach liberation.

MEANS WHEREBY THE RIGHT ATTITUDE MAY BE OBTAINED.

1. Three Processes (Karana),* and
2. Thirty Rules of Conduct.

The man who wishes to attain to the right attitude of mind towards life, truth, and the universe, must pass through three processes. When the work to be done in these three processes has been

* *Cf.* Lokaprakasa, v. 599 ff., p. 198 ff.

accomplished, then the "knot" spoken of in the scale of living beings just given is cut. There is then the control of the first three sub-divisions of class, four of energies (page 34) and control of the life-long intensity of anger, pride, deceitfulness, and greed; and then the lowest degree of the right attitude is attained and the signs mentioned above will manifest themselves.

1ST PROCESS.

The work done in the first process in an enormous reduction of the length of time that any particular foreign energy that we may generate may stay with us before it is naturally worked out. And when the living being experiences the feeling that this whole embodied life is a misery it shows that this work of reduction has been done.

2ND PROCESS.

The work done in the second process is a still further reduction even if it be only a reduction of 48 minutes. And when the living being experiences for the first time a desire to remove the worst degree of anger, etc., above referred to, it shows that this further reduction has been effected.

3RD PROCESS.

The third process is the actual control of the worst degree of anger, etc., so that it does not rise;

it is checked by the mind directly it is felt to be rising.

The "knot" spoken of above is the attack on us of our inborn likes and dislikes, especially as to convictions regarding conduct, that it is right (or wrong) to kill, hunt, fish, etc.

With regard to the first process, it is possible only for a being with the five senses and a mind to pass through this experience. But this experience that embodied life is a misery may be felt an infinite number of times and still the living being may not pass into the second process. Animals, birds, and fish are beings who have the five senses and a mind, and a fish may experience this first process.

TIME.

In the Jain idea of time the smallest division is called a "samaya," and it is so small that there are innumerable "samayas" in a wink of the eye, etc., which is called an "āvali." Sixteen million, seven hundred and seventy-seven thousand, two hundred and sixteen "āvalis" make 48 minutes, or one "muhurta."

Thirty muhurtas make one day.

Fifteen days make one fortnight.

Two fortnights one month.

Twelve months one year.

Innumerable years make one "*palyopama.*"

1,000,000,000,000,000 *palyopamas* make one *sagaropama*. In India five sorts of years are recognized, *viz.*, solar, lunar, seasonal, and two others. The seasonal year is of 360 days.

THIRTY-FIVE RULES OF CONDUCT.

The practice of the following rules prevents us from falling spiritually lower, and helps us to rise higher. It is the means whereby we reach the right attitude or come to pass through the three processes just mentioned. It is the means whereby we begin to stop the inflow of the worst foreign energies, and to work out those that we have already generated in the past and which are in us at present. It is the means whereby we get ourselves from the first stage of development to the fourth. The second and third stages are of but momentary duration.

These rules are all based upon love, sympathy, fellow-feeling, pity, etc., and the practice of them is to be accompanied by these feelings, otherwise it is mere hypocrisy.

These rules are the ideas, convictions, and conduct of those who practise them. These rules are not commands. The Jain Deity issues no commands. These rules are an aspect of the man who practises them; they are not something

separate from the man; they are the man's state of knowledge and mode of behaviour.

And the man's practice of these rules has an internal and external aspect. The inward state ought to correspond with the external, visible conduct. The description which a man makes, either for himself or to other people, of his rules or principles, would be the external aspect of the rules; it is like a peg on which, on account of weakness, the thoughts must be hung. The rules must be practised in each of these two aspects, otherwise the end to which they are the means will not be reached. The external, visible conduct must become the cause of the internal state of love, pity, etc. From the sincere practice of these external principles or rules of conduct, comes out the purity of the soul; the dirt or foreign matter in combination with the soul is removed.

These rules are the first step which a person desiring to make some spiritual progress should adopt. They are rules for beginners, and not for those who are spiritually advanced. If you wish to paint a likeness of some one, and the canvas is soiled, you must first clean it. These rules are as it were the cleaning process.

RULE 1.

The person should follow some kind of business,

trade, or profession, which is not of an ignoble or degrading nature. He should follow it in a just and honest way, and in proportion to his capital, or, in the case of service under the employment of other people, in proportion to his strength, not undertaking more than he can perform.

By following some kind of business the person can provide himself with means to support anyone who is dependent upon him as well as to support himself. Also with means to help those who are in distress,—a layman cannot do much good in the way of spiritual teaching—and by helping people in distress he removes bad character and generates good. Also he can provide himself with means to perform his duties without too much difficulty.

The reason why the business must not be of an ignoble or degrading nature is because all these rules are based on love and fellow-feeling, doing good to and not injuring others, whether men, animals, fish, birds, or insects. Therefore the business must not be that of a butcher, brewer, wine merchant, gun-maker or anything which involves wholesale destruction of life.

The reasons why he should do his business in a just and honest way are because, as far as the present life is concerned, there is all the time a kind of fear while enjoying or using money earned dishonestly lest the dishonesty be discovered, and

when the money is earned honestly the mind remains in a peaceful state, the wealth is enjoyed, and the religious functions are performed in a fearless way. And, as far as the future life is concerned, we improve it by the association of virtuous people, which we cannot get if we earn money dishonestly; they will not come in contact with us. Also when earning money in a foul way, the mind is in a foul state and we are generating bad energies for the future.

RULE 2.

The layman should marry; and he should not marry a person from the same ancestors or of the same family; but a person whose character, tastes, culture, language, etc., are of the same kind.

The reasons are that the layman who is beginning to make some effort to progress spiritually has not got control of his sex passion, and therefore marriage is better than promiscuous indulgence. If he can control his sex passion, he should not marry. And the reason for having a marriage partner of like culture, etc., is to render misunderstandings, discord, or in harmony less likely than otherwise might be the case.

RULE 3.

The person who wishes to make some spiritual progress, should always be cautious of danger spots,

visible and invisible. The visible ones would be those pursuits or pastimes, the bad results of which are seen all around us, gambling, lustfully eyeing other men's wives, or any crimes which we know take us to prison, etc. The invisible danger spots would be any pursuit which can be known by reflecting to lead to bad results, such as drink, or meat eating. The person should be wary and even afraid of these dangerous pursuits.

RULE 4.

The person who wishes to advance spiritually should appreciate the conduct, life, and doings of truly spiritually experienced persons. The layman may not be able to *act* as they do, but he can *appreciate* the actions.

By experienced persons is meant those who are experienced by reason of having come into contact with the wise. They would always try to do good to people who need it. They would always be grateful for kindnesses. They would even give up their own less important business to do some more important thing for others. They would never malign, slander, or libel. They do not get elated at prosperity or grieve at losses. They do not use too many words. They do not make enemies through recklessness. They would always fulfil their

promises. Such experienced persons are called in Sanskrit "sishta."

RULE 5.

Is with regard to the degree in which sense pleasures should be enjoyed and controlled. The man having been for all past time enjoying the pleasures of the senses, cannot give them up at once, and therefore, only some need be given up at first. He may enjoy sense pleasures to a degree commensurate with his business and household duties, and should give up sense pleasures which conflict with those duties. Also he should control those sense pleasures which would encourage or feed any of the following six things, namely :—

(1) Sexual passion, the lustful eye towards any girl or woman not the man's wife.

(2) That emotion by which we in a rash way hurt or injure others in our speech or actions. It may be called anger: there are those two elements in it, rashness and injury.

(3) Greed, whether it be in the form of not relieving a genuine case of distress when we are appealed to or that comes to our notice when we have the means or are able to relieve it. Or whether the greed takes the form of persuasively getting property from a person in an illegitimate way without any reason. Shop people do this sometimes by inducing purchasers to buy what they don't want.

(4) Pride, in the form of the non-acceptance, through obstinacy, of the teachings of persons who are actively engaged in attaining the state of liberation. We think, "I know just as well as he does"; and the teaching is rejected without examination.

(5) Pride, in the form of boasting about one's family, ancestors, about one's strength, greatness,—a Lord might think himself a great person,—about one's beauty, handsomeness, learning, etc. This pride, if it makes us look down upon others and think that, being a superior person, we have the right to tyrannize, is liable to become the cause of hurting others.

(6) Giving pleasure to our mind by causing unnecessary pain to others. Also pleasure got by hunting, fishing, gambling, etc.

RULE 6.

The layman who wishes to take the first steps towards spiritual progress should avoid or abandon places of difficulties and dangers. For instance, a place where famine, or plague is ; a place of battle ; or where there is much ill-feeling towards him by the people around him. If he stays in such places, he will not be able to accomplish what he wishes to accomplish.

RULE 7.

He should live in a country where he will

have adequate protection of his life and property by the Government. If he lives where crimes go on unpunished, he is liable to be disturbed.

RULE 8.

The layman should get the company of people who appreciate good, whose conduct is of the right kind, and who are always partial to virtue; people who are spiritually more advanced, and whom he considers as examples to be followed.

RULE 9.

If he wishes to establish a home or a house, the spot where it is built should not be too open nor too much concealed (this refers to India, more especially in the past). There should not be bones underneath. The house should not be among quarrelsome people or undesirable neighbours.

RULE 10.

He should dress according to his means, should not spend beyond his means; and if he has the means to dress extravagantly, still he should not do so. The dress should not be too showy.

RULE 11.

His expenses should be in proportion to his income.

RULE 12.

When he lives in any country, if there is some particular, well-known, well-established custom, which does not involve the breaking of any high principle, such custom should be followed.

RULE 13.

He should avoid any undesirable habits such as meat eating or wine drinking. There is a destruction of infinite minute life in fermentation.

RULE 14.

He should not libel or slander anybody, especially the king; these are done not with a view to doing good, but with a view to or from the motive of, harming the person and are done without any proper reason. Showing up fraudulent persons is doing good and is not libel or slander.

RULES 15 AND 16.

He should keep the company of only pure-hearted persons, and persons of good conduct, and should not keep the company of bad persons. The difference between this and rule 8 is that this rules refers to equals, and rule 8 refers to spiritual superiors.

RULE 17.

He should respect the parents. The idea is

that they do so much for us, while we are weak and incapable that we should return gratitude.

RULE 18.

None of the person's actions should be such as to cause unnecessary ill-feeling to any body ; he should not speak words which would unnecessarily cause ill-feeling in the mind of another.

RULE 19.

He should maintain those who are dependent on him ; that obligation should be fulfilled. He should assign to them their proper work and should see that they do it right, or else they become harmful to him. If they get into vices, etc., then he should assume such an attitude towards them that they may feel that he knows of their wrong doing. He should not ignore wrong doing or let the dependent persons get so vicious that their condition would lower his wisdom. Avoid a person if very bad : do not bring up serpents in your house.

RULE 20.

Respect and render service to the Master, *i.e.*, the right ideal ; to the guest ; and to poor, deserving people. When a person has an ideal, he respects him ; if he does not respect him, he is not that person's ideal. If the ideal is a wrong one, then the whole life will be wrong.

RULE 21.

With regard to eating and drinking; the person should eat and drink at the proper time, in conformity with the nature of his constitution. But under all circumstances give up excessive eating or drinking simply because that particular food or drink is liked.

RULE 22.

When he feels that he is getting weak physically, he should adopt the proper remedy.

RULE 23.

He should not travel in countries which are full of criminals, or where there are other dangers, such as earthquake, plague, famine, wild animals, lions, tigers, etc. The idea is self-protection.

RULE 24.

He should not act in such a way as to become unnecessarily hostile to the people; he should live in peace with them. (All these rules are for the beginner and not for those strong in spiritual quality.)

RULE 25.

With reference to the attitude that he should have towards people who are in a low state of development, his action should be such that they

would feel that there is a higher life than their own; he should let them feel the influence of the purer life of honesty, for instance.

RULE 26.

He should avoid too much intimacy. He should not be too intimate with anybody.

RULE 27.

He should render service to those who have taken spiritual vows and who are experienced in wisdom and knowledge. He should do some kind of service to them, and in that way he appreciates the wisdom and vows, with the idea of, in time, becoming like those persons.

The idea here is that man is a social being and must live in company of some sort; therefore he should establish certain relationships with the right kind of people, so that by that means he may become virtuous.

RULE 28.

This rule is with regard to the objects of life. There are four classes of objects of life, and the person who wishes to progress spiritually should have all these four objects, but in such a way that a higher one is not sacrificed for the sake of a lower one. If there are difficulties, as far as the lowest

object is concerned, then he should let it go, and preserve the higher ones.

The four classes of objects of life are as follows :—

(1) Doing good ; that is to say, the practice of these rules.

(2) The acquisition of the means of enjoyment; *i.e.*, wealth.

(3) Desires. There are desires for a nice house, for dress, for fame, for writing books, etc. This is the lowest of the four objects of life.

(4) Liberation. This is the highest of the four classes of objects of life, and some idea of it can be had by remembering what particular quality of the soul comes out when any of the foreign energies in any of the eight classes mentioned (pages 29 to 41) is removed.

The ordinary man of the world accepts only two of these four objects, viz., the second and third, getting the means to satisfy desires, and satisfying desires. When the other two objects are added, the person's life becomes very different.

RULE 29.

In doing anything, he should always consider his strength and his weaknesses. He should not undertake more than his strength will allow him to carry out.

RULE 30.

He should always attempt to rise higher and higher, so far as concerns the above mentioned objects of life.

RULE 31.

He should do or abstain from doing things that should be done or should not be done, respectively, at the time. He should stop doing a thing, if it should not be done at that time.

RULE 32.

The layman should hear or read every day the rules of life, or scriptures. The idea is that the practice of these rules leads the person to the state of right conviction, right belief, etc., so that, if, after examining himself, he finds he has not attained the right attitude to be known by the previously mentioned internal signs, then he will know how to reach it, *viz.*, by practising these rules.

RULE 33.

The person who wishes to make spiritual progress, should give up obstinacy in all things.

Obstinacy, as here meant, is the doing of an immoral, wrong, or evil act, with the object of hurting, injuring, or defeating another. He should be yielding and not stubborn.

RULE 34.

He should be partial to virtues. He should have all his energies directed towards the gaining of virtue.

RULE 35.

He should be critical towards opinions, beliefs, philosophies, religions, etc.; he should reconcile all the questions and solve all the doubts that arise out of this critical attitude.

We have now seen that in all the 14 stages of development above, the 3rd, the right attitude of mind and a relish of the truth are present. The signs of this attitude and the means of attaining it have been given. The next subject is, therefore, the fourth stage of development.

FOURTH STAGE OF DEVELOPMENT.

In this stage, there is no dislike of the truth or any vacillating or doubt about the truth when it is presented. The person also does not get angry in the most intense degree to feel that he could never forgive or be amiable to the object of his anger. There is the right attitude of mind; but there is lack of control over the less intense degrees of anger and over the other passions under class

4 of energies; also lack of control of the sense pleasures.

Persons in this stage know the value of self-control; some make the effort, but through weakness fail to practise it; and some do not make the effort. But they all appreciate the value of self-control.

With regard to which of the foreign energies are or may be generated in this stage and the causes which are or may be operative, the first cause or impelling force (see pages 43-44) does not operate, and so the most undesirable kinds of these foreign energies are not generated in this stage, such as the somnambulistic state, or sleep states of the intensity where the person or animal is asleep while walking, or where he rolls to and fro while asleep, standing or sitting, in which states the senses do not work and the first stage of knowledge is prevented. (In clairvoyance or psychic knowledge, as it has been called [see pages 30-31), the clairvoyance is experienced while the five senses are awake, and not while in sleep or trance.)

Intense dislike of the truth is not generated in this fourth stage of development; nor is the worst degree of anger, pride, deceitfulness or greed, nor are the neuter and feminine sex passions generated in this stage. Nor is hell or animal existence generated; nor an unsymmetrical body; an ungainly walk; an unmusical voice; nor unpopularity.

However, we may generate, in this fourth stage, forces which obscure knowledge; also forces which cause pleasure and pain, the less intense anger, etc., prejudice, grief, fear, male sex passion, life as man or angel, a good, well-formed body, musical voice, popularity, etc., life in social surroundings not low; also we are in this stage liable to generate forces which make us morally weak, mean, unable to make profit, to enjoy good things, though amongst them, or to do some good actions which we might wish to do.

FIFTH STAGE OF DEVELOPMENT.

The removal, one by one, of the four classes of instrumental causes which make us what we actually are, is the means whereby we become what we are potentially; and the soul in this process of becoming is developed through the stages now in course of being given.

In the fourth stage of development, the first of the four causes is removed, or at any rate controlled. In this fifth stage, the second cause, lack of self-control, is partially removed or kept down. In this stage there is partial self-control, and there is the right attitude. All persons in this stage, therefore, know the value of self-control, they all make the effort to practise it, and they practise it in part.

In the fourth stage, there is control of the worst

degree of anger, pride, deceitfulness, and greed, and the lack of self-control in that stage means the less intense degrees. In the fifth stage, there is control of the degree of anger, etc., next above the worst, and therefore in this fifth stage vows to refrain from certain activities of an injurious nature can be taken. There is partial self-control in relation to living beings, having the power of locomotion, but not in relation to stationary living things, like plants.

In this stage, we are liable to generate any of the knowledge-obscuring energies, any of those forces which prevent us from doing right actions which we see ought to be done and may wish to do. Also we may generate the male sex passion, disgust, fear, grief, laughing and joking, improper liking and disliking, also the milder degrees of greed, deceitfulness, pride, and anger. We may generate both pain and pleasure; life as an angel, but not as man, animal or devil.

As already mentioned, all persons in this fifth stage of development practise self-control partially. When perfect self-control over the sense pleasures, desires, emotions, passions, etc., is practised, then there is no question of degrees; but here, in this fifth stage of partial control, the question of degrees arises, and three degrees may be considered, namely, a low, a moderate, and a high degree.

The person, practising a low degree of self-control in the right attitude of mind, would give up meat eating and alcoholic drink. He would resolve, and carry out the resolution not to destroy intentionally and without any special necessary cause any innocent living being or thing which has locomotion. And he would every now and then try to meditate upon the five kinds of great personalities postulated by the Jain philosophy (see page 93).

The person practising a moderate degree of self-control with the right attitude of mind, would follow the path of rectitude, his conduct would be good. He may observe the thirty-five rules of conduct previously given. He observes twelve special rules, which may be called vows, in the absence of a more adequate word to translate the Sanskrit term "vrata;" and he performs six daily activities. These twelve vows and six activities are given in the following pages.

A person practising the highest degree of partial self-control, would eat only once a day; he would give up all kinds of food, which is animate at the time of eating, such as raw fruit, lettuce, etc. He would practise absolute chastity. He would retire from business. He would have the desire to adopt the vows of the monk; he may not be able to adopt them, but still he has the desire to.

HOLY MEN.

The five kinds of great personalities referred to above are :—

(1) The Master, or those who reach omniscience in the flesh, and teach the road to everlasting life in the liberated state (Arhat). They have 12 characteristics.

(2) Those souls who have reached that state already (Siddha). They have 8 characteristics.

(3) Those spiritual teachers who, though not omniscient, have realized, or experienced the self-realization of their own souls, and are illuminated. These are spiritual heads (Âchârya). They have 36 characteristics.

(4) Those who understand the true nature of the soul, and are teachers of spirituality under the control of the spiritual heads (Upâdhyâya). They have 25 characteristics.

(5) Any holy man or woman who strictly follows five great vows (Sadhu). Such persons have 27 characteristics.

SIX DAILY ACTIVITIES.

The practice of these activities is, as already mentioned, one of the things a person exercising the middle degree of partial self-control would do :—

(1) He would worship the Master. Or, in the absence of the Master, he would worship the image

of the Master. What is the use of worshipping an image? The answer is as follows:—

The methods used in cognizing any insentient thing or any living being are of four kinds, *viz.*, the name, a representation, the thing in its previous condition, and the thing itself.

The first method is by giving the name. The mention of the name is sufficient to bring to knowledge the idea of the object. The mention of names has a great deal to do with the rise and improvement of the mind; it is a great factor in those concrete activities which have to do with the progress of man.

The second method by which we cognize things or beings, look down upon, pay respect to, etc., is the picture, likeness, photograph, portrait, diagram, symbol, image, model, statue, etc. Absent persons can be worshipped by this means. The fact of the misuse of images does not disprove the philosophical truth that the image is an important factor, when its use is rightly understood. Photographs, etc., can be used as a means of insult or contempt (Guy Fawkes, for example); and they can be used for respecting and worshipping absent persons.

The third method is, when we wish to respect or worship a thing or person not yet in existence: we worship the previous state of that thing or person. By paying respect to the present person or thing,

we can pay respect to the future being or thing. For instance, the Indian prince, Shrenika is believed to have been the soul, who is to be the first Master of the next cycle ; so the first Master of the next cycle of time could have been worshipped by using Shrenika in that way.

The fourth method of knowing a thing or paying respect, is by using the actual person or thing.

When a person has an ideal, he respects it ; and the idea of the ideal is much strengthened by worship. Worshipping the ideal by any of the above four methods, strengthens the belief and convictions regarding that ideal.

(2) The second thing that a person exercising the middle degree of partial self-control would do every day, would be to render homage to the teacher (guru).

(3) He would study philosophy every day.

(4) He would practise some form of self-control every day.

(5) He would practise some form of austerity every day, both physical and internal. Controlling hunger would be a physical one ; also assuming a posture in concentration, would be a physical one. Concentration would be an internal one.

Austerities are not the line of least resistance.

(6) And he would do some kind of charity every day ; but not in the sense where the giver is

superior to the receiver; both are equal. If there is any idea of superiority, it encourages or feeds pride. Pride obscures knowledge; it is like a plate in front of the eyes obstructing the view.

TWELVE SPECIAL RULES OF CONDUCT.

The twelve special rules, which were referred to as one of the things done by a person practising a moderate degree of self-control, are the following:

It is the means of becoming what we are potentially, that is, the present subject in hand; these special rules are one of these means. We are an injurious being, we are to become a non-injurious being. These rules help to that end.

The Sanskrit word for these twelve rules is "vrata." It is derived from "vri," which means to select, or choose; so, literally, the word "vrata" means a kind of choice. In the technical or idiomatic sense in which the word is here used, however, there is also the meaning of (1) choosing a right course of conduct, (2) exercising the judgment to see what is the right course out of several possible courses, and (3) the effort of will implied (conation).

As it is persons of the fifth stage of development that are now in consideration, who are in the right attitude of mind towards life and truth, the

selection which they will make will be a right and proper one ;—persons in a state of delusion and who dislike truth, will not choose the path of rectitude.

The choosing of a right course of conduct from among many ways, necessitates the exercise of judgment and discrimination.

And, as doing this, is not following the path of least resistance, or living a life where no such choice is made, there is an effort of will ("virya") or conation.

So, there are the above three meanings to this word "vrata," as technically used here.

The choice is a very strict matter, requiring the exercise of much care. And the idea is peculiarly Jain ; there is no oath to a superior, or to a Deity. Neither is it a decree or command, issued by a Deity to his subjects or creatures. The Vedic idea of a "vrata" is very different.

These twelve special rules or vows may be divided into three classes ; the first five vows are called " lesser " vows, as compared with the more strict vows of the monk. The next three vows (gunavrata) are of a kind which helps or supports the first five. And the last four vows are disciplinary (siksavrata) ; the practise of them forms a sort of preparation for the monk life.

FIRST VOW.

(STHULA-PRÂNÂTIPATA-VIRAMANA VRATA)

Is a vow to refrain from killing or destroying life but not in a literal or strict sense.

We need to know what killing is,—seeing that the soul cannot be destroyed; and we need to know what particular kinds or forms of killing shall be refrained from.

WHAT KILLING IS?

It is separating the life forces through negligent activities.

Negligent activities are those which take place when we are in a state in which we cannot use care and caution. The term "negligent" is used here in a technical sense. When a person is in any of the following five states, he does not exercise care and caution, and his activities, when in these states, are here called negligent. Pride, through which a person kills; it implies arrogance, and is a state in which the person ignores the rights of others. The second is any sense-pleasure, which leads to killing (vishaya). The third would be intense passion, in which state the reason is lost or put aside, as in wrath and anger; also intense greed, also deceit. The fourth is sleep; we cannot exercise care and caution when asleep. And the

fifth kind of negligent activity, through which we may separate the life forces of a living being. is undesirable conversation which leads to passion, lust, or excitement of the mind, thence to killing, as in duels, fights, and rows.

Destroying life means separating the life forces through these negligent activities. Now, with regard to what life forces are. The life forces are the power and means of being able to touch, *i.e.*, the sense of touch, of taste, smell, seeing, and hearing ; bodily force, force of speech, force of mind, capacity of respiration, and duration of life.

Different living beings have different numbers of these ten forces. Beings with only one organ of sense, the skin or surface, have only four out of these ten forces, *viz.*, the sense of touch, force of body, respiration, and duration of life (âyuh). Vegetables, trees, plants, water, air, earth, and fire beings, have these four life forces.

Beings, with only two of the senses, have six life forces, *viz.*, touch, taste, force of body, force of speech,—they have a means of communicating among themselves,—capacity of respiration, and duration of life. Protozoa, and shell beings.

Beings, with only three senses, have the same six, with the addition of smell, making seven life forces. Lice, bugs, ants.

Beings, with only four senses, have the same

seven forces, with the addition of eyesight, making eight. Wasps, bees, scorpions.

Beings, with nine life forces, have the same eight, with the addition of the sense of hearing. These beings with five senses and no mind, are very minute.

Beings, with ten life forces, have the same nine, with the addition of the force of mind, making ten. Men, fish, birds, animals.

Thus we see the order in which the five senses are developed. A being, with only two senses, never has only hearing, with touch, for instance.

So, when we are in any state in which we do not exercise care and caution, and in that state we tear asunder any of these life forces, then we kill. This can be done also in the hell state, only the forces come together again after separation ; the pain of the separation is felt.

The next thing to know is, which particular forms of killing can be refrained from by the person in this fifth stage of development, because he cannot refrain from all forms. The various ways in which life is destroyed, can be learned by observation of people's conduct ; but a few may be mentioned here :

1. Hunting, shooting, and fishing.
2. Vivisection.
3. For dress : skins, feathers, etc.
4. For food : fish, game, meat, etc.

5. In war.
6. For private revenge.
7. For so-called religious purposes : sacrifices, for instance.
8. Insects, flies, etc., because we think they trouble us.
9. Capital punishment.
10. Self-defence, etc., etc.

It may be added here that, according to the Jain view, a king may fight in self-defence, as will be seen later on, under the first vow.

If we analyse the state of mind of a person who is hunting for sport, we find three factors, (1) an absense of thought of the pain and harm he is inflicting on the innocent creatures ; (2) he is entirely taken up with his own pleasure ; (3) he has no feeling for the pain and suffering of the animals. Thus we find thoughtlessness, selfishness, and heartlessness.

Vivisection is done to gain certain physiological knowledge. We have no right to gain knowledge at the expense of other living beings, and, further, our lack of knowledge is due to some unnatural activity in us (karma), and if we remove it, we shall have the knowledge, without injuring the living beings ; and injuring these in vivisection is not the way to remove the knowledge-obscuring "karma." In the Jain idea of morality, relations

with all living beings are considered, and not merely relationships with man.

Now, from the point of view of the protection a layman can afford to life, living beings can be divided into—

1. Those that can move from place to place.
2. Stationary living beings, such as trees, vegetables, etc.

The layman cannot take a vow to refrain from killing the latter. And to compare the protection to life afforded by a layman with that afforded by a monk, we may represent full protection by the number 16, so in this first division the layman's protection covers, roughly speaking, only half the living beings, and can therefore be represented by the figure 8.

Now, taking moving living beings, how much protection can the layman give to these? There is destroying them with determined intention, where he thinks, "I want to kill them, and I am killing them." There is killing them in household and personal matters, cooking, digging, foundations, etc., etc. The layman cannot refrain from the latter kind, and so, again, the protection he can afford to living being is reduced to 4.

How much can he avoid killing moving living beings with determined intention? These may be either innocent or guilty, so far as the layman's

interests are concerned. He cannot say he will not kill the guilty ones. A lion, if he attacks you, is guilty ; so is a burglar. Again, the figure is reduced to 2.

Therefore, disregarding the guilty, we must consider only the innocent Men, when they kill innocent living beings, intentionally do so, either without a necessary cause, or else for a special necessary cause. The layman cannot undertake to refrain from the intentional killing of innocent beings, when there is a necessary cause for doing it. So, again, the figure is halved, and the protection which a layman can undertake to afford to life is, in comparison with that afforded by the monk, as 1 is to 16.

The layman, then, can undertake to refrain from intentionally killing innocent moving living beings, when he has no necessary cause for killing them. So the first vow of the layman would be: *I shall not without a necessary purpose kill with determined intention a moving living being, when it is innocent.*

INCIDENTAL.

Virtues and vices are states of the individual, and can never be transmitted or transferred from one person to another. Each person develops his own state of virtue, just as he develops his own

knowledge. We cannot impart virtue ; we cannot impart knowledge (see pages 29-30). By talking to a person, we supply the means whereby he can develop knowledge.

PARTIAL TRANSGRESSIONS OF THE FIRST VOW*.

As was the case with the thirty-five rules of conduct, so with these twelve special rules, the practice of them is internal as well as external ; and in the partial transgressions given below, it is the internal practice of the rules that is broken, while in the external way the rule or vow is not broken. In all these vows, the chief ideas are partial self-control, and love, and in the partial transgressions, now to be given, this self-control and kindliness are absent.

1. Angrily or carelessly tying up an animal or a human being. When tying up is absolutely necessary, it should be done, so that in case of fire the animal can quickly be undone, and the human being can undo himself. As a matter of fact, the Jain philosophy teaches that a person who practises these vows, ought not to keep such animals as have to be tied up.

2. Unnecessarily striking or beating or whipping ; or doing so on a delicate or tender part of the body.

Tattvârthadhigama Sûtra, VII 20. Hemachandra, Yogasâstra, III. 90.

3. Cutting or piercing, without a necessary cause. Docking horses' tails would come under this heading.

4. Overloading an animal or person, through greed or any reason but extreme necessity.

5. Withholding food or drink, without a real necessary reason.

There are other ways in which this first vow may be partially transgressed, but the above five ways are given as illustrations.

FRUITS.

It is the opinion of the Jain philosophy that the result of the observance of this vow is good health, a strong body, and a strong constitution in the future life. No separation from friends, relatives, or parents. There would be happiness, the legitimate pleasures of life, comforts, long life; he will have a good name, handsome features, and an enjoyable youth.

The results of killing would be the opposite of these things, such as lameness, some incurable disease, separation from friends and relatives, sorrow, short life, and after that, an incarnation in a low state (animal or hell).

SECOND VOW.

(STHÛLA-MRISHÂVÂDA-VIRAMANA VRATA).

Refraining from telling gross falsehoods. False-

hoods are gross, when there is an evil intention and a knowledge that the statement is false.

There are various kinds of falsehoods, for instance, those told about persons, those told about animals, about goods, ground, etc. Another kind is, when we deny the receipt of anything left with us on deposit. Another kind is the giving of false evidence, either in or out of court. These are illustrations of gross falsehoods.

Then there are the following four classes of falsehoods, namely, the denial of a fact; the affirmation of that which does not exist; calling a thing something other than what it is; statements that are injurious to others, for instance, " Well, Mr. Blindman, how are you ?" or such injunctions as "Go and steal."

Lies and falsehoods are spoken by reason of certain states of mind; certain states of mind are forces which impel us to the speaking of falsehoods. The following are such states :—

Anger; when angry, we make false statements, and may tell even intentional lies.

Pride; deceitfulness; greed; false attachment; hatred or false aversion; laughing or joking; fear; any form of slavery induces fear and people who are under the control of others tell lies through fear. False politeness is a cause of falsehoods; as is also sorrow,—we ignorantly blame others, when we are in grief or sorrow.

The above causes may impel to the telling of such lies as are not possible to be avoided by the layman ; it is only gross falsehoods that he undertakes to avoid.

So the vow would be something like the following:—

"I shall refrain from telling falsehoods about any person, animal, or thing, knowingly, and with the intention of injury to some one." Or, "I shall not with predetermination tell a falsehood when I am conscious of the injury it will do." Or, simply, "I shall refrain from telling gross lies."

And further, the vow may be taken in several ways : for instance, to observe it only in speech, or only mentally, or only bodily, or in all these ways.

Also to observe the vow, only so far as doing it oneself is concerned ; or, as far as causing others to tell gross falsehoods, or, as far as consenting to the telling of falsehoods by others is concerned, or all three of these, thus making nine ways of telling gross falsehoods (three times three).

PARTIAL TRANSGRESSIONS.*

The following are illustrations of some ways in which this vow is partially transgressed :—

1. Rashly, as distinguished from intentionally,

* Tattvârtha, VII, 21. Yogasâstra, III, 91.

making a false accusation ; if you rashly call a man a thief when he is not, for instance.

2. Giving an order, that is harmful to others, rashly. If done intentionally, it is breaking the vow.

3. Seeing two persons talking in secret, to say that you know that secret, and that they are talking against the king or officers, even though as a matter of fact, you have not heard or known their talk,—backbiting.

4. Making a false document, when done carelessly without inquiring into the matter, is a partial transgression for those who take this vow, only so far as speech is concerned. For those who undertake to refrain from telling gross lies, a false document made intentionally is a breach of the vow.

5. Divulging the secrets of wife, or friend, unintentionally.

These vows are undertakings to exercise self-control and kindness, so as to refrain from injuring others; and when, as in the above transgressions, there is both rashness or carelessness of speech, and the speech is harmful to some one, then there is partial transgression, even if the actual words used are true; the vow is not fully carried out in such cases.

FRUITS.

The results of observing this vow are that people trust you; that you accomplish your best objects (otherwise you try to do something and fail); you are liked ; and then there are good results which come in the future life.

THIRD VOW.

(STHÛLA-ADATTÂDANA-VIRAMANA VRATA.)

Refraining from gross forms of taking what is not given : theft.

The idea in theft is taking other people's property, without the consent of the owner. The gross form is when the thing taken is considered by its owner to have a value, and the mild form is when the thing taken is not considered by the owner or, generally, to have any value. The mild form is not a breach of the vow, but those who take the vow should *try* to avoid the mild form of theft also.

The result of the observance of this vow is that you are trusted, and in that way you prosper. Also the character is developed. If the choice not to steal is not made, or if it is soiled, then the result is untrustworthiness, also there is legal punishment, also you cannot carry out your ideas on account of not being trusted. And in the future

life you are dependent upon others for your maintenance, and are in a miserable state.

The following are illustrations of partial transgressions of this vow* :—

1. Giving orders to thieves to go on with their work; or supplying or manufacturing burglars' tools.

2. Buying or accepting stolen property; you have possession, without the consent of the real owner, although you did not actually steal it.

3 Smuggling; also supplying an enemy with goods in time of war.

4. Using false weights and measures.

5. Counterfeiting, adulterating, etc

FOURTH VOW.

(SVA-DÂRÂ-SANTOSHA, PARA-DÂRÂ-VIRAMANA VRATA.)

The fourth special rule for laymen is with reference to the sex passion. It is sometimes spoken of as the act of procreation; but this is not accurate, because there is not that motive, as is shown by the facts that preventatives are adopted, that the act is done in secret, more than once a year, and is acknowledged with shame. In order to show the nature of the passion, the following ten points are given:

In Dr. Nicholson's book on Zoology it is stated

* Tattvârtha, S. VII. 22. Yogaśâstra, III. 92.

that the act of procreation is very weakening to the person, bodily and mentally, and is therefore injurious.

According to the Jain philosophy (and other philosophies also), the creative fluid can be changed into a higher substance which can be used for spiritual purposes, if it is known how to change it. It gives, in fact, a strong will.

There is a special Jain teaching, which is not the teaching of any other philosophical system, that in every act of sexual intercourse nine hundred thousand living beings, very minute, of the shape of the human being, and having the five senses, but no mind, are generated and killed This must be taken on the faith of the teaching of the "Arhat" or Master; but then he has those eighteen characteristics which were mentioned (see pages 58 to 61).

It is an infatuating force which obscures right belief and right action; the virtues are all set aside at the time; also is reason.

It is the opinion of the Jain philosophy that the plans, ideas, intentions, and schemes of a person, who is full of excessive passion, do not bear fruit; or, if they do that, it is owing to the working of a "karma" or foreign energy. The mind is all the time on beautiful women.

The success of the control of nature's finer forces that are not generally known, depends upon chastity.

The success of "mantras" (i.e., spells) also depends entirely upon chastity. It is not the vibrations of the sound (pudgala vibrating) only that give effectiveness to a "mantra"; one's mental activity, and one's life as a whole all go to produce a compound vibration, which can be sent to and felt by a being in the higher realms The mental state is more important than the vibrations of the sound.

There are a number of worldly disadvantages: you lose and squander your money; you lose sight of your better desires; you lose respect for your spiritual superiors; you lose faith in the scriptures; you cannot perform good actions; you cannot go to the "Deva" state after death, etc., if there is excessive indulgence.

The science of breath teaches that in every activity you have to use the force of breath, which force is measured by the number of breaths spent; and it is the subtle breath, not the ordinary breath, that is now meant.

In the state of concentration, according to the Jain teaching, if you spend four breaths, then in good thoughts you spend six; in sitting in silence, you spend ten; in speaking, twelve; in sleeping, sixteen; in walking, twenty-two; and in sexual intercourse, you spend thirty-six of the subtle breaths. That is the Jain view.

The next thing, therefore, to consider is avoiding or giving up this passion, (1) entirely, and (2) partially. Entire control is adopted by the monks; but the layman, practising the moderate degree of self-control previously mentioned, is not able to avoid it entirely, and so the question arises as to the means he can adopt to avoid this passion as much as possible. The fourth vow is the means. The fourth vow is in Sanskrit "svadârâ-santosha, para-dârâ-viramana." There are two parts here: the first part means being satisfied with one's own wife; the second part means not going with the wife of another. The layman may take either of these parts, or both.

He may also undertake to try and avoid speaking or thinking it and to use care in the matter of dreams. Also he may undertake not to marry again; also to exercise absolute chastity in the day time, and to try and observe the following nine rules to help him to keep the vow. They form as it were a hedge to keep one away from injury in this direction:—

(1) Living in such a way that he does not have physical contact all the time with a woman: it excites the passion. Also living in a building where there are no neuter human beings or female animals.

(2) Not indulging in lustful conversation or stories.

(3) Not sitting for some time where a woman sat.

(4) Not looking at women lustfully.

(5) Not remaining in a room with thin walls, next to one where a married couple are sleeping.

(6) He should not bring to mind the enjoyment of former days.

(7) Avoiding foods which excite.

(8) Not gorging himself with even non-stimulating food.

(9) He should not embellish his body.

PARTIAL TRANSGRESSIONS.*

Any artificial gratification.

Giving away another person's daughter in marriage.

Constantly looking with a lustful eye at women; also using medicine when weak.

There are also other ways of partially transgressing the vow.

Although the wording here is applied to men, the same rules applied to women hold good; to be satisfied with one's own husband; avoiding other women's husbands, etc.

FIFTH VOW.

(STHÛLA-PARIGRAHA-PARIMÂNA VRATA).

Undertaking to limit one's possessions.

* Tattvârtha, S. VII, 23. Yogaśâstra, III. 93.

It is the limitation of the **desire** to possess property, and hence of actual possession. If this desire is uncontrolled, it is limitless. To limit the desire is to partially control it. A person may possess without desiring to possess. It is the desire for things that are not ourselves that is meant, and not desire for kind-heartedness, wisdom, knowledge. The real self is different from the body, and from material things. The real self does not take on what belongs not to it, and does not give up what belongs to it by nature. The desire for possession is the false identification of the real self with material things; and as soon as this is realized, the person will begin to remove the desire, by limiting the quantity of his material possessions. To satisfy the desire for possession, we have to engage in some kind of activity not natural to the pure soul, and this activity is such that foreign energies and unnatural impelling forces are generated. By limiting the desire to possess, we get contentment and steadiness.

Non-limitation is the same thing as unsteadiness; it is like the butterfly life.

These teachings have been handed down from ancient times, when property was classified in the following way; and in limiting the quantity we will possess as our own, we may use this old

method of classification of things, and limit the things in each class :—

1. Things which can be sold by number, such as melons.

2. Things which can be sold by weight, such as sugar, drugs.

3. Things which can be sold by measure, such as oil, milk.

4. By testing, such as gold.

5. Different kinds of grades of property, land, buildings, metals, animals.

PARTIAL TRANSGRESSIONS.*

If we keep as our own more than the specified quantity of the things limited, we break the vow ; and subterfuges, etc., would be partial transgressions ; for instance, if we keep excess grain with some one else ; or make a gold ring into a tie pin, because the number of gold rings is reached.

These first five vows are the minor vows in comparison with the vows of the monk which are called great vows, and are these same five in a strict and literal sense, no killing whatever, lying, stealing, sex passion, or property ; that is, full protection to all life ; true speech only ; perfect honesty ; absolute chastity ; and no property possessed as his own ; he may have a few things,

* Tattvârtha, S. VII. 24, Yogaśâstra, III. 94.

without any desire to possess them, as has already been mentioned (see pages 62-64).

The next three vows (guṇavrata) help and support the first five.

SIXTH VOW.

(DIG-PARIMÂNA VRATA).

The sixth vow is the limitation of the area in which you will live, including all directions of motion, up, down, sideways, etc. It is the limitation of the distance, up to which and not beyond which you will go, or send your men.

This vow helps the first five. You proclaim to all beings, living beyond the specified area, that you will not hurt them.

By developing the faculty of psychic knowledge, we can know what is going on abroad, without actually going there.

PARTIAL TRANSGRESSIONS.*

If we transgress the limits by forgetfulness, or by accident, or by subterfuge, it is partial transgression of the vow. If we otherwise go beyond the limits, it is breaking the vow.

SEVENTH VOW.

(BHOGOPABHOGA PARIMÂNA VRATA)

Is the limitation of the quantity of things we

*Tattvârtha, S. VII, 25. Yogaśâstra, III. 96.

will use, whether it be things that can be enjoyed many times, such as furniture, pictures, persons of the opposite sex, cloths, ornaments, houses, bedding, carriages, etc., or whether it be things that can only be used once, such as cake, foods, drinks, flowers, etc. This helps the first five vows.

This vow includes the limitation of the activities we will engage in to get the things we use. So there are two divisions in this vow.

1.

With regard to the things that we eat. If a layman can, he should use only things which are inanimate. If he cannot, then he will have to use things that are animate; but he should limit them in number, quantity, weight, etc. He should give up flesh foods; vegetables in which there are infinite lives in the one body, such as carrots, potatoes, turnips,—things that grow underground; also unknown fruit, decomposed food, honey, spirits, and eating at night.

2.

With regard to the activities that a layman should engage in, in order to obtain the things he uses, they should be faultless, sinless, but not sinless in the Christian sense; sin here means sin against one's own soul, obstructing its virtues. If he is unable to avoid sinless businesses, then he should give up such trades as involve cruelty to animals.

Such businesses, as the following fifteen, should not be followed by those who have taken the seventh vow :

1. Making and selling charcoal.

2. Agriculture, horticulture, or gardening.

3. Making and selling carts, etc., or driving vehicles belonging to oneself.

4. Driving or plying other people's vehicles, either as a servant, or hired.

5. Blasting rocks, digging mines, ploughing, etc.

6. Ivory business, necessitating the killing of elephants.

7. Lac, or any similar substance. Insects get caught in it.

8. Liquids, for the same reason.

9. Poison.

10. Fur, hair.

11. Milling or water-pumping ; fish get killed in large quantities.

12. Castrating.

13. Burning or cutting green forests, fields, etc.

14. Drying lakes, ponds, or reservoirs ; the fish are killed.

15. Bringing up women for immoral purposes, or animals for any cruel purpose, in order to make money.

PARTIAL TRANSGRESSIONS.

Eating food that contains animate beings, etc. (see Tattvārthādhigama Sūtra, chapter 7, verse 30. Cf. Yogasāstra, III, 97).

EIGHTH VOW.

(ANARTHADANDA-VIRAMANA VRATA.)

The Sanskrit name of this vow consists of five words the first of which is a negative; the second means profit, benefit, motive, aim, object, necessary reason, purpose, concern, etc.; the third word in the name means evils or bad effects; and the last two words mean undertaking to refrain from.

So this eighth vow is an undertaking not to incur unnecessary evils.

We bring unnecessary evils upon ourselves to no purpose, by indulging in thoughts, words, and deeds in which there is no benefit to society, to our friends, or to ourselves.

A layman cannot avoid the evils entailed by his necessary pursuits; but he can undertake to avoid the evils entailed by unnecessary pursuits and activities, such as thinking about, speaking about, or otherwise busying himself with matters that do not concern him or in which there is no benefit.

The following are some of the ways in which we do things in which there is no benefit :—

Constantly fearing the loss of any of the good things we have,—wealth, friends, health.

Constantly fearing that bad things which we are at present without, may come upon us,—pain, poverty, disease.

Undue anxiety to get rid of disease, poverty, etc., when once they are upon us.

Undue anxiety for the future to come; craving for the enjoyment of happiness expected to come in the future.

Being glad at having killed something or somebody, or approving of others who have done so.

Speaking ill of or misrepresenting others, and boasting about it.

Desiring the death of some one, in order to inherit his or her property, or cheating people and boasting about it.

Distrusting or wishing the death of others, for the sake of the safety of our own property.

Giving gratuitous advice about matters that are no concern of ours.

Lending dangerous weapons gratuitously, like guns; or implements which in their use destroy life;—fishing tackle, garden tools.

Sheer carelessness of thought, word, and action, such as drinking; excessive sensuous indulgence; things done, said, or thought through extreme anger, pride, deceitfulness, or greed; excessive sleep; and also talk about matters which do not concern us, such as wars between other countries; talk about

a woman's bodily charms ; about good dinners ; and about kings.

By taking this eighth vow, we use a means of guarding ourselves against many evils, which we might otherwise incur to no purpose.

TRANSGRESSIONS.*

1. Gestures that arouse the sex passion (Kandarpa).
2. Antics, tomfoolery (Kautkuchya).
3. Obtaining and keeping things that are not necessary for our worldly welfare (Bhogopabhoga Atireka).
4. Overtalkativeness (Maukharya).
5. Leaving a loaded gun, or any dangerous instrument, about (Samyukta Adhikaranatâ).

NINTH VOW.

(SÂMÂYIKA.)

This is the first of the disciplinary vows (Sikṣâvrata.) It is a vow, by observing which one gets equanimity. It consists in thinking about the permanent self; or in reading true philosophy or scriptures ; or in lamenting the wrongs one has done and strengthening the resolution not to repeat the wrong in future. Also revering the Master by recounting his merits. The time taken should be forty-eight

* Tattvârthâ, S. VII, 27. Yogaśâstra, III. 114.

consecutive minutes, predetermined, and the vow should be taken to practise it a definite number of times a year, 12 times—52 times, once a day, or some definite time.

The general idea of this vow is to sit in a certain place and read or meditate on holy subjects, and especially to regret misdoings and resolve not to repeat them.

PARTIAL TRANSGRESSIONS.*

Misdirection of mind, speech, or body, during the time of meditation. That is, the mind, the speech, or the body must not occupy itself with other subjects than the one in hand.

Practising the vow in a wrong place, that is, where there are insects that you might kill, while sitting or standing.

Forgetting the rites, *i.e.*, leaving off in, say, 40 minutes, when you have determined upon 48 minutes.

TENTH VOW.

(DISAVAKASIKA VRATA)

Is reducing to a minimum the space in which we will move. It is undertaking to limit oneself to the space of one house, or one room for a day, once a year at least. It is the sixth vow, but more severe;

* Tattvârthâ, S. VII, 28. Yogaśâstra, III. 115.

in one form, it is to restrict daily our movements, according to our needs. One should not do anything which is beyond the limit specified.

PARTIAL TRANSGRESSIONS.*

Ordering things beyond the limit. Sending someone on some business beyond the limit. Making some sound to attract the attention of some one beyond the limit.

Making some sign to some one, beyond the limit, to come to you. Throwing something to a person beyond the limit, in order to attract his attention.

ELEVENTH VOW.

(PAUSADHOPAVÂSA VRATA.)

The eleventh vow is the same as the ninth, but continued for twelve or twenty-four hours, and accompanied by some fasting. By fasting we remove impurities. If the vow is taken, it must be practised at least once a year. If food is taken at all on the day of fasting, it should not be between sunset and the following sunrise. It is usual to keep to one place, do no business, and drink nothing or eat nothing for twelve, twenty-four, forty-eight or seventy-two consecutive hours, once a week, once a month, or at least once a year.

* Tattvârthâ, S. VII, 26. Yogaśâstra, III. 116.

PARTIAL TRANSGRESSIONS *

1. The first of these refers more to India or any hot country; it is not being particular to avoid killing insects by one's clothes or one's bedding; and

2. Not taking something to clear away whatever insects there may be.

3. Not being particular to avoid killing anything, in performing the offices of nature.

4. Despising the ceremony itself.

5. Forgetting any of the necessary things to be done in this vow.

TWELFTH VOW.

(ATITHISAMVIBHÂGA VRATA.)

"Atithisamvibhâga" vow. Atithi means a guest, and samvibhâga means to distribute, share with. The vow is an undertaking to invite some Jain monk (or, in the absence of a monk, some respectable Jain layman, or, in the absence of both, to do so in thought), on the day following the fast undertaken in the previous vow, or whenever opportunity offers, to partake of some of the food about to be eaten, without informing the guest of the vow to do this; and only the things which are partaken of by the monk should be eaten at the time. It is things which are necessary for life that are partaken of;

* Tattvârthâ, S. VII, 29. Yogaśâstra, III. 117.

and books, clothing, medicines, etc., as well as food, may be offered to the person invited.

This vow, if taken, must be practised at least once a year.

PARTIAL TRANSGRESSIONS.*

Offering food with life in it to a monk; fruit, for instance, not cut. After fifty minutes of being cut, fruit becomes lifeless.

Putting living things among food which is free from life; for instance, putting fresh cold water, which has life, with water that has been boiled. In the Jain belief, fresh cold water is a mass of living substance, and not merely the home of minute life or animalculæ.

Giving the food, etc., in a grudging spirit, saying that something which the monk may have asked us for and which we do not wish to give, belongs to a friend.

Inviting the monk at a time which we know to be *after* he has taken his meal.

That is the end of twelve special rules for helping to change ourselves from what we actually are—ignorant, mistaken, weak, injurious beings—to what we potentially are, according to the teachings of those Masters who have developed their spiritual

* Tattvârthâ, S. VII, 31. Yogaśâstra, III. 118.

qualities to perfection and have attained omniscience in the flesh. The rules are based upon a certain foundation of character already developed — kindness of heart, self-control, desire for right knowledge, and relish for truth, the internal attitude accompanying the external, visible practice of the rules. These rules bring out further knowledge, increased strength of character, greater peace of mind, sympathy, and kindness, and lead to higher levels on the way towards an everlasting, blissful, omniscience in a state of life which is natural to the real pure self, and which is open to all who wish to attain it.

CONCENTRATION.

Is the instrument or tool to be used in the scientific development of the character, the process of separating soul from matter. As already mentioned (page 4), it is only each individual person that can scientifically separate his own soul and the matter combined with it. The separation cannot be scienfically (or in any other way) effected by another person. Concentration, as here meant, is a steady activity of the mind under the individual's own control. It is work. The scientific method of developing the character is not an artificial one; and before concentration can be used for this purpose, there must be the right attitude already described.

Concentration can be used for increasing our knowledge, and for improving our conduct.

In concentrating to increase our knowledge, we do not sit down and think what a thing might be or ought to be; and we cannot concentrate our mind upon a thing if we have no knowledge of it. We must get our knowledge, through the usual channels of observation and communication; all knowledge is based on the senses. The process in concentration for increasing our knowledge is analysis and then synthesis; analysis of the thing or subject into its parts and aspects, and then putting them together mentally and thinking of the thing as one whole. There is in the process, observation, comparison, classification, generalisation, inference, synthesis, and learning the relations of the thing or subject to other things in the world.

Knowledge is only right, in so far as it improves the social nature. And knowledge must not be gained at the expense of living beings, as in vivisection, for example; we have no such right. Further, knowledge is not only the perception of the object; there must be perception of the object, then desire to act in relation to it; and, finally, there must be the determination to act in relation to the object. Knowledge is not new knowledge, unless it produces some change in the life. Knowledge

must be deep down in the person, perception is only on the surface.

Any comfortable position of the body may be taken while concentrating, so that there may be no consciousness of the position in which we are, or so that we may not be uneasy or strained.

An object of concentration is to realize that our real self is not our personality.

There should be preparation for concentration, the choice of some particular subject; and we should induce enthusiasm, ardour, and sincerity in the heart at the time of concentration.

In concentration, for the purpose of improving our conduct, the process is different: the subject as a whole should be brought before the mind, by remembering some particular person who had the quality we wish to develop or improve in ourselves. Also we should hear or read the works of reliable authors on the subject, and get the author's meaning (not our own fancy) into our mind, and remember it.

That is the beginning of the process; next comes the exercise of the understanding. Retaining the essence of the whole idea, divide the subject into its parts, and, by comparison, etc., get to understand the parts; what each part is, and what it is not; then draw some conclusion as to how we can act at particular time, towards some particular

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person, in some particular place ; it must be a particular person, and a particular act, and not general, or else it is like firing without aim.

The next faculty to be exercised is the will. We must find out motives or reasons why we should act in the way concluded. We may find ten or twenty reasons.

Then we think, "This is the truth ; there are so many reasons why I ought to do it ; why do I not do it" ? Then find the obstacles, and resolve them, or remove them.

Then, having the reasons or motive force, with the obstacles removed, make the resolution just at that time to act in a particular way, towards a particular person, at a particular time (and place).

Then carry out the resolution. The change in the social and moral life is the practical object of concentration here.

Afterwards, try to see new aspects, and evolve new ideas, the relation of the thing to the world ; and the conclusions should be applicable to our own personality.

That is the end of concentration to improve our conduct. The process can be carried over from one sitting to another ; the whole process need not be gone through on one occasion.

Concentration for developing or improving the sensing faculty, that is, the sight, hearing, smelling,

tasting, or feeling (touching), would not be an activity of the mind, but a passive state; because, in order to get sensations by the eye, skin, ear, etc., the mental activities must remain passive: comparison, etc., must be stopped for the moment.

Concentration to improve and develope the spiritual nature can be upon the five classes of holy men already mentioned (page 54). Their lives should be imitated; we should think of their characteristic virtue and make special (not general) application to ourselves.

Concentration can be used also for getting equanimity of mind, and consequent spiritual illumination. The process of meditation here would again be different, as follows:

Here, the position of the body should be such that the back of the head, between the shoulders, and the small of the back are in a vertical line.

Movement of the limbs, head, and trunk should all be stopped, also speech; in a place neither hot nor cold, where there are as few sounds as possible; the eyes should be closed; and there should be no scent or other smell, and the sense of taste should be inactive. Suppress mental images, including recollections of sounds, tastes, smells, and contact. There will then be a consciousness of blackness; try to lose it.

All this is the first step in the process. Then,

now that we have stopped bodily movement, speech, sense activity, and mental imagery, with a feeling of reverence for those five classes of holy men, which will remove all baseness, with a feeling of forgiveness for all beings, including neighbours and enemies, and with the conviction that the virtues possessed by those holy men are potential and can be developed in us, contemplate.*

1. Blissfulness; the joy of being alive; the gloriousness of a miseryless world; that, as daylight is always present in the universe, as a permanent reality, so is bliss. Forgetting this is misery; sunlight never need be out of the mind; so with bliss, the feeling of glorious joy; revelling in life; immortality; you will hurt none, you know their joy in living, their love of life.

2. Contemplate truthfulness. The truth is there; you have but to know it, not to manufacture it. There is no effort, it is easy. Let it be asserted, not covered up, but see line 5, page 108.

3. Contemplate honesty. It is the opposite of stealing. Do the obvious thing, don't shirk.

4. Contemplate chastity; loyalty to one's marriage partner.

5. Contemplate contentedness. Limit the burden of material possessions; what will content us?

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* The five Bhâvanas, Tattvârthâ, S. VII, 2.

Will one million pounds make us content? Do we want ten, like Mr. Morrison, of Reading, fifty like Mr. Harriman, of America, a hundred million, like Mr. Rockfeller, of America, to make us content. How much, after all, do we really require, and will we trouble to use and to guard?

These, five things are spiritual qualities, the inherent natures of the soul. They are the first five special rules or vows which are taken in part by the layman, and in a literal way by the monk, as already detailed.

The next step in the process may be to meditate upon purity of body, by washing, and by feeding it with pure foods. Meat and alcohol should be avoided, also vegetables that get no sun, like those growing underground. All foods which irritate or dull should be avoided.

Meditate on purity of mind, in four ways:—

(1) Love; an attitude which is higher than acquaintance, higher than something done for a friend, you do something for the person who is a friend, and perhaps if he never does anything for you in return, you wonder why, and may be disappointed. But when love is the motive, you love to do the thing for the person, and it is a pleasure, and you do not expect any return, and so are not disappointed if there is none.

(2) Love towards the suffering will be in the

form of compassion, pity, and active relief, when possible.

(3) Love towards the happy will be in the form of rejoicing, or gladness, an absence of envy or jealousy.

(4) Love towards the criminal or cruel person means an absence of revengeful feeling; it may be a sort of indifference, neither hatred nor approval. Or, in a higher form, love towards the cruel will take the form of pity. If you see a lame dog, perhaps diseased, you are not angry with the dog, you pity it; it is suffering. Thus you are pitying the criminal in his reapings; and so, if you see a person beating a horse or doing any cruel thing, you can pity him for the future suffering which he is generating. You can pity the lame, diseased-dog in his suffering, which is his reaping of past criminal acts; why not pity the being in his causing acts as a criminal? Also, a cruel person, or an immoral person, or a drunkard, or a liar, is a person with a diseased mind; and we should pity mental disease equally with bodily disease.

The next step in the process may be to meditate on Adeptship, that is, those in whom the eighteen faults (see page 60), previously mentioned, are absent, and on perfection, or those who have already accomplished their complete development and are

living a right life: "I shall be entirely satisfied when I reach Masterhood."

The idea is that, by this process, practised, if possible, daily for some forty-five or fifty minutes without interruption, resulting in equanimity, we get illumination or self-realization.

As a help to becoming what we ought to be, or, at any rate, to prevent us from acquiring unnatural energies or characteristics, the layman may use the following twelve reflections (anuprekshâ):—

(1) There is nothing unchangeable in this world; everything is transient or subject to alternation. We should not, therefore, attach too much importance to it, and should regard it as transitory (anitya).

(2) In this world of misery, disease, old age, and death, there is no other protection, refuge, or help than our own practice of the truth. Others are powerless; as we sow, so we reap (asaraṇa).

(3) This continual cycle of births and deaths as man, as animal, as angel, as denizen of hell, although it has been going on for countless ages, is not yet ended; and therefore we should now make some efforts to free ourselves from them, with the suffering, old age, etc., which they entail (sansâra).

(4) To think, "I enter this world by myself, I go out of it by myself, I have to do my own work

of self-moral improvement, and myself to suffer my own pains (ekatva).

(5) All the things of the world are separate from me, are not me, the body included, which is only by delusion called oneself (anyatva).

(6) The body is full of dirty things, and the soul is thus in contact with dirty things in embodied life (asuchitva).

(7) That it is the continual attraction (inflow) of new foreign matters due to delusion, want of self-control, carelessness, etc., which is the origination of our pains and miseries (âsrava).

(8) That this continual inflow should be stopped by adopting the necessary means, such as controlling the senses and the mind, acquiring knowledge, and practising concentration.

(9) That means should be taken to remove or work out those unnatural foreign characteristics (unkindness, weakness, ignorance, misery, etc.) which are in us, that the observance of the rules of conduct becomes the cause of the removal of foreign energies, only when it is actuated by right knowledge and right conviction (nirjarâ).

(10) Thinking of the five real substances in the universe, that they were not created, but are permanent; and what they are. Also reflecting on the fundamental truths of the relation between soul and matter (loka).

(11) Thinking how difficult it is to get or acquire right knowledge, right convictions, and right conduct, so that these may remain permanent (bodhidurlabhatva).

(12) That these three qualities—right knowledge, belief, and conduct—are the source of happiness (dharmasvâkhyâtânuchintanâ).

The following is a list of twenty-one qualities, a majority of which must, according to Jainism, be possessed before a person is ready to undertake the higher religious life :—

(1) He must be earnest, powerful enough to do good to others and to himself, a careful observer, and one who puts mature consideration into his actions. One who is superficial, cannot lead the higher religious life (akshudra).

(2) He must be of sound body, his hearing, sight, and other senses must be good, and he must be strong (rūpavān).

(3) Pleasing by nature ; by his very appearance trusted ; not sinful by habits that have become second nature ; very easily served (prakriti soma).

(4) Popular ; charitable ; well-behaved ; of good moral character (lokapriya).

(5) Not cruel (akrura).

(6) Cautious.

(7) Honest ; does not practise religion for show, but from his heart (ashaṭha).

(8) Civil; he will help others in their meritorious work, even at the sacrifice of less important business of his own (su-dâkshinya).

(9) He will not do even a small act that is bad, and will live up to his principles, even to death (lajjâlu).

(10) He will be compassionate and sympathetic (dayâlu).

(11) Just, impartial. Being able to discriminate correctly between right and wrong, he will not make mistakes of judgment as to conduct, and will test religious beliefs on their merits only, seeking the true qualities of the soul and discarding what is extraneous to his permanent self (Madhyastha saumya drishtivān).

12. He will see the good in others, will try to gain virtues, and avoid sullying any he may actually have. By re-iterating the vices or faults of others, no good comes, and hatred is only increased (Guṇarāgi).

13. Does not engage in bad talks, but only good ones, thinking first and speaking after. Talk that excites the passions is bad (Satkathā).

14. Getting himself surrounded by virtuous, friendly and well behaved relations, acquaintances, and attendants, who will encourage him in his right life (Supaśayula).

15. Having foresight. He only takes up work

that tells, where the result is great in proportion to the effort; and only work that is approved by good men (Dîrghadarśî).

16. Having impartiality and able to judge and differentiate minutely right from wrong in all its details and ramifications (Viśeshagna).

17. Following in the footsteps of really great men—(vriddhānuga); that is, men of mature understanding, who do not act wrongly, and are self-controlled; who have tested right principles and gained knowledge by their practice; men who are strong-willed enough to resist the sense-pleasures even of youth (vriddhānuga).

18. Polite, civil (Vinayî).

19. Grateful, anxious to make use of opportunities to repay kindnesses; and the opinion of Jainism is that there is no better way of repaying obligations than by steadying a man and leading him into a right life (Kritagna).

20. Bent upon the good of others, without expecting any return, the best good being to bring them to a right faith, as just mentioned above (Parahitanirata).

21. Having a quick grasp, intelligent, able to learn without much trouble to himself or his teacher (Labdha-lakshya).

SIXTH TO FOURTEENTH STAGES OF DEVELOPMENT.

In the progress of the soul to freedom, the first five of the successive changes in its state have now been dealt with, and these successive changes have been called stages of development of the qualities of the soul or real self. The development of right belief, faith, or conviction, is the fourth stage; when we reach a stage where we take ourselves in hand, and to some extent guide our conduct rightly, *i.e.*, when we take the twelve previously mentioned vows, we are in the fifth stage.

The remaining stages are greater and greater degrees of development of the soul's own natural qualities, the details of which stages are not of much use to a layman, and they are contained in manuscripts and books not yet translated into English, except a little instruction in Prof. H. Jacobi's translations of 4 Angas in the Sacred Books of the East, Vols. XXII and XLV.

The things done in the sixth stage are among others the practice of the first five vows in a strict and literal way, *i.e.*, the vows of a religious teacher, in contradistinction to the five lesser vows of a layman.

In the seventh stage, there are no transgressions of the vows (apramatta).

In stages eight to ten inclusive, the mildest

degree of anger, pride, deceitfulness, and greed, is in the process of disappearing.

In the eleventh stage, the intoxicating energies (mohanîyakarmas) are entirely under control, but not removed.

In the twelfth, they are removed.

In the thirteenth, permanent omniscience is reached, and the first, second, fourth, and eighth classes of foreign energies (karmas) have disappeared.

In the fourteenth stage, the last cause of foreign energies (yoga) disappears; it is only a momentary stage, and the individual reaches liberation ("ascends up to his native seat").

As a rule, one has to go through the monk life before reaching liberation; but there are, it is said, instances of laymen going through the sixth to the fourteenth stages of development.* And there is a case recorded of a man, I understand, who went from the first to the fourteenth stage and thence to liberation, in the space of about half an hour. He had just committed a murder, was walking through a wood carrying the head he had cut off; met a meditating monk, asked the monk what the right course of action was for him now; the monk replied in three words: self-control, concentration and stopping the inflow of "Karma";

* Hoernle, Uvâsaga Dâśa's translation, p. 45, l. 127 (Bibliotheca Indica).

the man stood still, and meditated; ants smelled the blood, crawled to the man's body and eat into it; the man continued in his concentration; all the "karmas" were worked out, and he was liberated and a pure soul for ever, in the course of half an hour. This shows the spirit of the Jain philosophy; we have but to clean up, by removing the dirt of "karma," which is the same as withdrawing ourselves from matter.

Rules of life for ascetics are to be found in Prof. H. Jacobi's translations of four of the Jain Sûtras in English. But I would not recommend these for a first acquaintance with Jainism.

We have now reached the end of Section 4th (see page 6), the means of bringing out our natural qualities. The means is summed up into two Sanskrit words, which signify (1) to stop the influx of matter and (2) to remove the matter which is actually already in combination with the soul (samvara and nirjara). And, as already mentioned, this possibility shows that fatalism is a false belief, or is a superstition. It is a tenet in Jainism that man alone is responsible for his own condition of weal or woe; he is his own punisher and rewarder, his weal or woe being the result of the reciprocal interaction between himself and the rest of the world. And one way of producing weal is to relieve suffering, even when we know the person

brought it on himself (or herself); though a person who has developed kindness of heart will, by reason of his kind-heartedness, relieve such misery, and not by reason of knowing it will bring him future weal; and only the hard-hearted will use the false argument that the sufferer brought it on himself and that we need not trouble about his suffering, that he deserves all he gets.

PART III

CHAPTER VI.—SYNTHESIS OR RECAPITULATION.

The plan I have endeavoured to follow in this book is the procedure mentioned on pages 18-19, synstatis, analysis, and synthesis, making respectively the Parts I, II, and III of the book.

The Jain doctrines are summed up in nine fundamental truths; and to put together the four sections of Part II, we perhaps cannot do better than give these nine principles, prefaced with the two remarks that (1) reality exhibits distinct and contrary aspects, such as permanence and change, etc., (2) the whole truth about anything cannot be expressed in one predicate.

SUMMING UP.

We live socially in a real and, in a sense, everlasting universe of sentient, conscious beings, (jîva) and of inanimate, insentient, unconscious things (ajîva). We attract (âsrava) subtle forms of matter to ourselves, and we assimilate it (bandha); the natural qualities of the soul are thus more or less obscured, and consequent various conditions of weal (puṇya) and woe (pâpa) are experienced. We have been doing this, and suffering the consequences for ever in the past,—before birth and since,—perpetuating our bodily existence through

deaths and rebirths continually. This continual attraction and assimilation of matter generates in us energies which are not essential factors of the soul's existence, but which hinder the soul's natural activities. These unnatural energies may be stopped and destroyed by stopping the influx (samvara) and by ridding the soul of matter (nirjarâ). This is effected by practising the thirty-five ordinary rules of conduct, self-control, twelve special rules of conduct, and concentration, as described in the preceding pages; and by practising more advanced forms of mental and moral disciplines, not given in this book. In this process of stopping the inflow and of ridding the soul of matter, the individual develops gradually through fourteen stages, in which there appears, more and more, unimpeded activity of the immortal self, in the form of right knowledge, wisdom, love, strength, blissfulness, etc., until, at the finish, every atom of physical matter in combination with the soul and the consequent ignorance, foolishness, cruelty, weakness, pain, misery, etc., are removed from us for ever (moksha).

The above statements are put forward as being literally true; they are not figurative or mystical; they are about concrete realities, are not abstractions, and are of universal application to living beings.

VOCABULARY.

Dravyarthikanaya, regarded as substance, 19

Eka, 18
Ekatva, 136

Gotra, 40
Granthi-abhedin, 69
Granthi-bhedin, 69
Guna, quality, 12, 15, 23
Gunaragi, 138
Gunasthana, 51
Gunavrata, 97
Guru, spiritual teacher, monk, priest, 95

Hetu, the means by which, 14

Iha, 31

Jiva, living beings, 5, 9, 12, 18, 144
Jnanavaraniya, knowledge, obscuring, 29, 30

Kala, Time, 13
Kandarpa, 122
Karana, processes, 71
Karma, 5, 28, 29, 43, 141
Karmana, 40
Kashaya, 43, 44, 46
Kautkuchya, 122
Kevalajnana, unlimited knowledge, 31
Kevalin, 69
Kritagna, 139

Labdhalakshya, 139
Lajjalu, 138
Loka, 136
Lokapriya, 137

Madhyastha Saumya Dristivan, 138
Mahavira, 62
Manaparyavajnana, mind-knowing, 30
Mantra, 112

Matijnana, sensuous knowledge, 30, 31, 32
Maukharya, 122
Mishra, 35
Mithyatva, delusion, 35, 43, 44
Mithyatvin, 69
Mohaniya, intoxicating, 34, 35, 46, 141
Moksha, 5, 49, 51, 145
Mrishavada, telling falsehoods, 105
Muhurta, 73

Nama, 38
Nastita, non-existence of other things, 8, 26
Naya, aspect, point, view, 18
Nayavada, consideration of aspects, 19
Nigoda, 53
Nimitta, instrumental (cause), 24
Nirjara, 5, 51, 136, 142, 145
Nirvana, same as Moksha, the state of life in which all the infinite qualities of the soul are enjoyed without hindrance, 6, 49, 51
Nitya, permanent, 17

Padartha, a real concrete existing thing. Also, the literal meaning of a word, 9
Palyopama, 74
Papa, ether, 110
Papa, woe, 47, 145
Parahitanirata, 139
Parigraha, possessions, 114
Parimana, limitation, 114, 117
Paryaya, modification, 12, 14, 15, 23
Pausadhopavasa, 124
Pradesha, 28
Prakriti, 28
Prakritisoma, 137
Prameyatva, knowableness, 17
Pranatipata, killing, 98

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